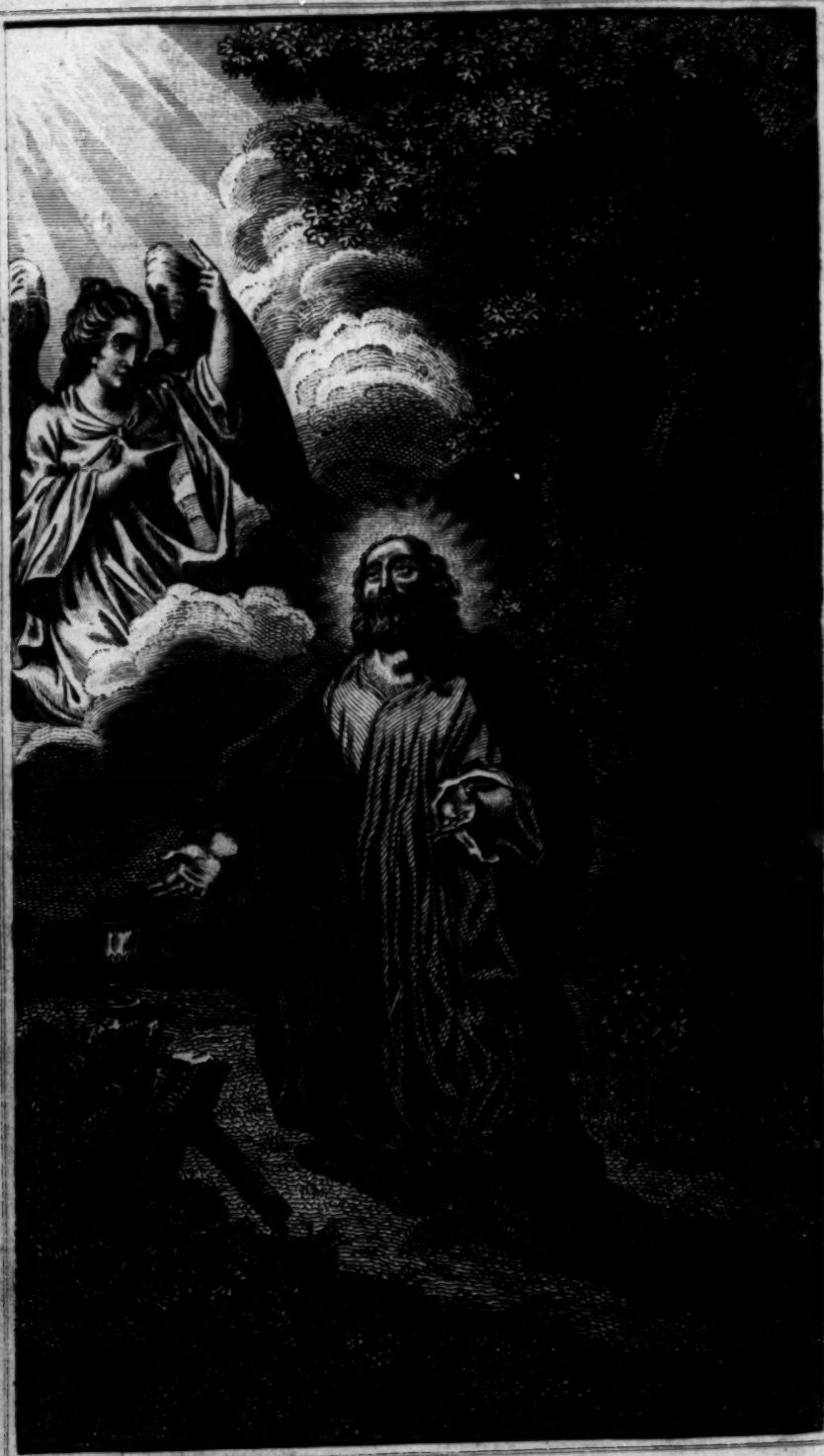
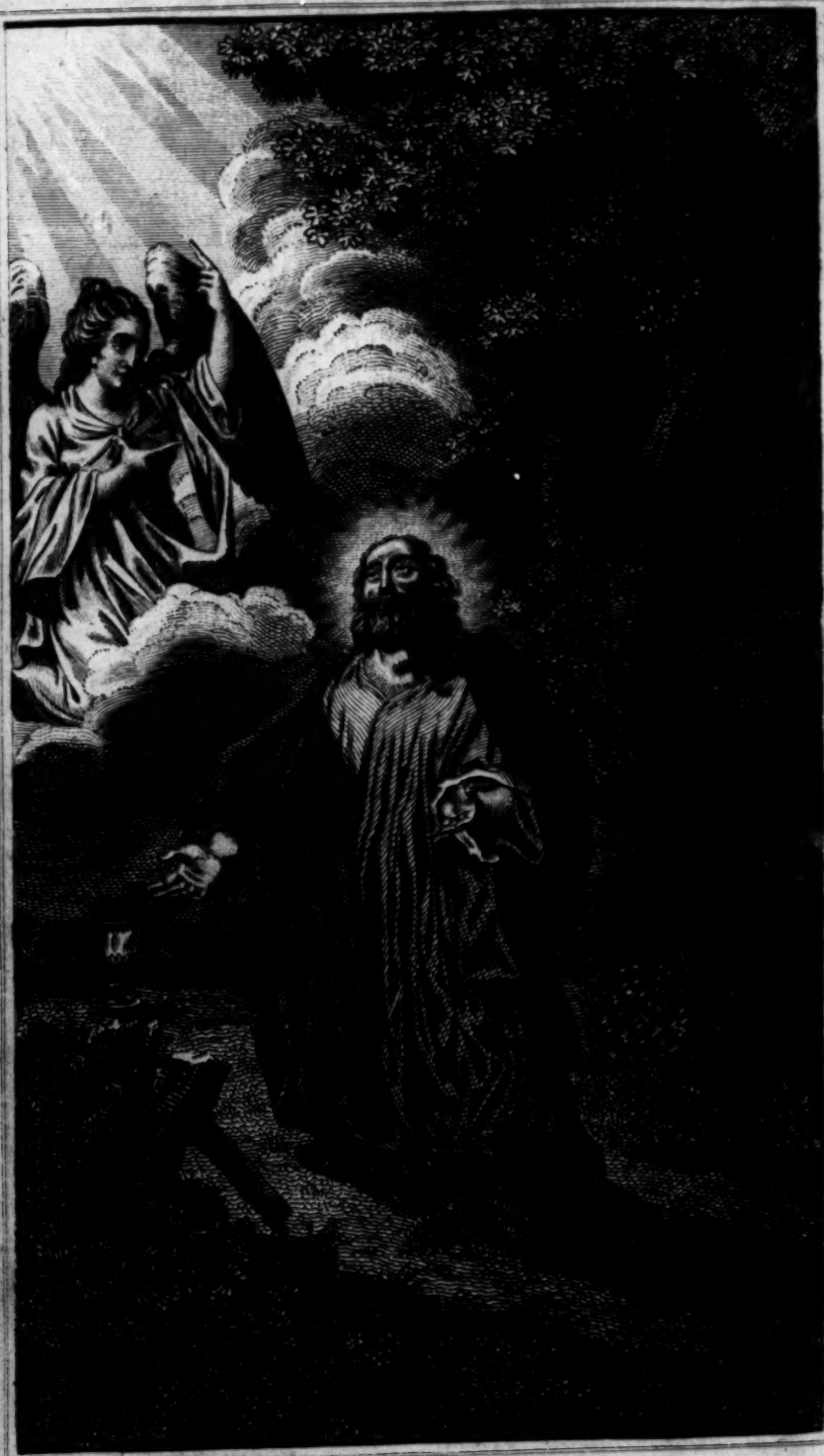


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CHRIST PRAYING ON THE MOUNT OF OLIVES.

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CHRIST PRAYING ON THE MOUNT OF OLIVES.

NEW
FAMILY PRAYERS,
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Protestants of All Denominations:
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Improved Edition of the NEW WHOLE DUTY of MAN, &c.

O thou that hearest Prayer, unto thee shall all Flesh come.

PSALM lxx. 2.

Ask and ye shall receive, that your Joy may be full.

ST. JOHN xvi. 24.

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TO THE REVEREND GEORGE
HORNE, D. D. VICE-CHANCEL-
LOR OF THE UNIVERSITY OF
OXFORD, PRESIDENT OF MAG-
DALEN-COLLEGE, AND CHAP-
LAIN IN-ORDINARY TO HIS
MAJESTY.

REVEREND SIR,

PERMIT me to lay the follow-
ing Exercises of Devotion at
your feet, and to implore your
Patronage of a Work designed to
promote the practice of Religion and
Piety in every Family, which bears
the Christian name. I am encou-
raged to do this, as you are placed
at the head of such a seminary of
Learning, and as such, entitled to
every mark of respect; but when I
consider you as the faithful dispenser
of God's word from the Pulpit and
the

DEDICATION.

the Prefs, and a living honor to it in your life and conversation, my respect is heightened and improved into the greatest regard---That you may long continue a burning and a shining light, and like your divine Master in the days of his flesh, be increasing in favor with God and man, is the daily Prayer of all who know you, and of none more than,

REVEREND SIR,

Your most obedient

and

Most faithful humble Servant,

JOSEPH WORTHINGTON.

CONTENTS. T A B L E O F CONTENTS.

Dedication to the Vice-Chancellor of Oxford	Page 3
Introduction, &c.	11
The Lord's Prayer paraphrased	15
On the Nature and Institution of the Christian Sabbath	22
Prayer for a Family on Sunday Morning	33
Prayer for a Family on Sunday Evening	37
Directions	

Directions for the Practice of Family

Devotions and Social Religion — 42

Prayer for a Family on

Monday Morning — 54

— Evening — 49

Tuesday Morning — 54

— Evening — 59

Wednesday Morning — 64

— Evening — 69

Thursday Morning — 74

— Evening — 79

Friday Morning — 83

— Evening — 88

Saturday Morning — 92

— Evening — 97

A general Intercessory Prayer for all

Ranks, Degrees, and Conditions

of Men — 102

Suitable Meditations on Christmas

Day — 111

Prayer

CONTENTS. vii

	Page
Prayer for the Commemoration of	
Christ's Nativity —————	116
Suitable Meditations on Good-Friday	119
Prayer for the Commemoration of	
Christ's Crucifixion —————	127
Suitable Meditations on Easter-Day	130
Prayer for the Commemoration of	
Christ's Resurrection —————	134
Suitable Meditations on Ascension-Day	136
Prayer for the Commemoration of	
Christ's Ascension —————	142
Suitable Meditations on Whitsunday	145
Prayer for commemorating the De-	
scend of the Holy Ghost —————	150
Prayer for a sick Person —————	152
Thanksgiving for Recovery from	
Sickness —————	156
Prayer for a Woman in Travail —	158
Thanksgiving for safe Deliverance and	
Birth of a Child —————	160
Prayer	

viii CONTENTS.

	Page
Prayer for Persons going a Journey	162
Thanksgiving for a safe Return from a Journey — — —	164
Prayers to be used upon the Death of any Person in a Family — — —	166
Meditations on the Sacrament of the Lord's Supper — — —	170
Prayer to be used before Partaking of the Lord's Supper — — —	179
Prayer to be used after Participation —	182
Prayer for Persons going to Sea — — —	185
Prayer to be used at Sea, and in a Storm — — —	187
Thanksgiving for a safe Return from Sea	189
Conclusion, with suitable Ejaculations	190

A NEW

INTRODUCTION.

OF every science which has hitherto been investigated, there is none which can be compared with the knowledge of God, in whom we live, move, and have our being—whose nature, as well as his ways, are to human short-sighted creatures, truly incomprehensible, and past finding out.—All our knowledge of this most sublime and best of beings, is derived from what he has been pleased to reveal of himself in the Gospel of his ever blessed Son. All our search is in vain, if we search any where but in the Scriptures—'tis there we discover some of his adorable per-

B

fections,

10 INTRODUCTION.

fections, and there we behold him in his brightest and best of all characters—even that of a reconciled God in Christ Jesus.

As the knowledge of God is the greatest and most interesting of all sciences, so the true worship of him must undoubtedly be the most rational and sublime employment ever attempted by man, or perfectly celebrated by angels, and the spirits of just men made perfect.—The church of God, that indivisible communion of christians on earth, and the redeemed who are already in Heaven, are chiefly employed in this devout exercise—Our application must be made to him from whom every good and perfect gift cometh, who is able to bless us in spite of every opposition, and in whose favour alone we can expect solid satisfaction. Our prayers should certainly therefore be addressed to God the Father, in dependance upon the sacrifice and mediation of the Son, through the promised influences of the Holy Ghost.—

INTRODUCTION. 11

Ghost.—Far be it from us to pretend in our prayers to give any information to the Deity, for he knoweth our necessities before we ask him—neither can we think to alter the plan of his moral government, which is determinately laid down by his infinite wisdom and never-failing mercy.—Nor can we suppose that our services and praises can be at all profitable to him, or add any thing to his essential felicity, for he is exalted above all blessing and praise, and needeth not the adoration of angels, those pure spirits who for ever stand in his more immediate presence. But we pray to him, we worship him, and give him thanks, because he has been pleased to testify his approbation of such sacrifices, and because he has said for all these things he will be enquired of by the house of Israel.

Yet the knowledge of God, and our worship of him, will be sadly attempted, unless we have some knowledge of ourselves, what we are as the creatures

12 INTRODUCTION.

of his power, and how obnoxious we have rendered ourselves to his wrath by original and actual transgressions. Every circumstance in life, from the cradle to the grave, with one mouth declares that we are dependant on him for every thing which this life affords; for, in the language of our excellent church, it is his never failing providence which ordereth all things in heaven and earth—'tis therefore our duty and privilege to apply to him in every exigence, to make known to him all our wants, who is alone able to supply them, and to adore and praise him for every blessing we already enjoy,—and though there is this unlimited dependance of creatures upon their creator, as sinners we are removed from his favor, and can only be restored through the salvation revealed in the Gospel; and one principal means of attaining this salvation is through the appointed ordinance of prayer and praise—'tis in that holy exercise we commiserate our own condition, as sinful as well as impotent creatures, and from the

promises of the same Gospel we are encouraged with the serpent-bitten Israelite, to behold the remedy provided for us, and to make application to him for health and salvation.

It is necessary likewise that we pray in faith, in a full dependance upon his will and power to supply our wants both temporal and spiritual, and that in a way, manner, and time, most suitable to his divine will—submitting our wisdom and inclination to his most righteous pleasure, and resting assured, that as our good is at his heart, so he will richly supply all our need out of the riches of his grace and mercy, through his well-beloved son.

As these are the grounds on which the Author proceeds, he only has to say, that the following devotions are not suitable to any single denomination of christians, but may with propriety be used by all those who endeavour from the heart to worship God acceptably, with
reverence

14 INTRODUCTION.

reverence and godly fear; and though many attempts of this sort have been made by truly pious and learned men, yet, I hope, this will have its share of merit with the unprejudiced and impartial, especially as it is my design to make the present Book of Family Prayers universally acceptable and really useful.

N. B. *In order to avoid as much as possible needless repetitions in our addresses to Almighty God, I have entirely omitted in the Prayers for every Morning and Evening in the Week, particular addresses for the church, king, and nation, relatives, acquaintance, and a number of other very proper petitions, and have placed them in short Sentences by themselves in the intercessory Prayers, to be used discretionally, and as time and circumstances may require.*

The Author cannot help expressing his obligations to many learned, sensible, and pious men, (not only in the established Church, but also among the Dissenters) from whose works he has borrowed both sentiment and phraseology at times, when he thought a variety would be more acceptable, and render this exercise of devotions more useful to the Public in general.

A NEW

A
NEW AND COMPLETE SYSTEM
OF
FAMILY DEVOTIONS.

THE LORD'S PRAYER PARAPHRASED,
DESIGNED FOR THE USE OF A
FAMILY, UPON ANY OCCASION.

*O*UR father who art in heaven—Father
of universal nature, to whom all be-
ings owe their existence, from the highest
archangel to the meanest reptile, at
whose supreme command the heavens
were made, and all the host of them by
the breath of thy mouth—Thou father
of heaven, thou father of the spirits of
all flesh—eternal in thy nature—glorious
in thine essence—wonderful in thy
perfections—wise in all thy ways, and
holy

16 A NEW PARAPHRASE OF

holy in all thy works. Thou God and Father of our Lord Jesus Christ, and, in him our father who art in heaven, *hallowed be thy name*—Be it sanctified and adored by chērubs that surround thy throne, and sinners who venture near thy mercy-seat.—Thy name is holy—we will triumph in thy praise.—Be thou exalted, O God, above the heavens, and thy glory above all the earth.—Let the people praise thee, O God, yea, let all the people praise thee, for thou art to be praised, and to be had in everlasting remembrance. *Thy kingdom come*—Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.—Give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.—Let them say among the nations, that the Lord reigneth, and let thine enemies become thy footstool—Above all let thy kingdom which is righteousness, and peace, and joy in the Holy Ghost, enter, dwell and reign in our hearts—may every strong hold of sin and Satan be broken down,

THE LORD'S PRAYER. 17

down, and the kingdom of heaven be evermore established there.—*Thy will be done in earth as it is heaven*—Let the course of thy providence upon earth be so ordered, that not our will, but thine alone may be done amongst men, even as it is done by angels in heaven.—May we from the heart acquiesce in all the determinations of thy good pleasure—may we prove what is thy good, and acceptable, and perfect will, and let us serve our generations according thereto, that in every trying exigence, and upon every important occasion, we may take the words out of his mouth who spake as never man spake—Not my will, but thine be done.

Give us this day our daily bread.—Even that bread which cometh down from heaven—let the place of our defence be the munition of rocks—let bread be given to us, and let not our water fail—let us not eat the bread of idleness, but with quietness may we work and eat our own bread: blest, Lord, our substance, and accept the work of our hands, and whether we

18 A NEW PARAPHRASE OF

eat or drink, or whatever we do, may we do it to thy honor and praise.

And forgive us our trespasses—Many and great they truly are—who can tell how oft he offendeth?—let thy pardoning and forgiving mercy cleanse us from them all—blot their memory out of thy book—purge us with hyssop and we shall be clean—though they are magnified and multiplied, let the blood of Jesus Christ, that sin-atoning sacrifice, plead in our behalf, and obtain perfect remission and forgiveness.—Forgive us our trespasses *as we forgive them who trespass against us*—may we love them that hate us and persecute us—if we have a quarrel against any, may we forgive them, even as Christ forgave us—may we know that the sword of vengeance is not in our own hands, but in thine; and therefore from the heart let each of us forgive his brother his trespasses.

And lead us not into temptation, but deliver us from evil—Keep back thy servants
from

THE LORD'S PRAYER. 19

from presumptuous sins, and let no iniquity have dominion over us. May thy grace be sufficient to keep us in every hour of temptation—unsupported and unsustained by thy preventing hand we fall, we sin; but armed with thy protection we stand fast, are strong, and of a good courage—Stretch out thine arm, O God of Grace, defend us from our adversaries, let us war a good warfare, and overcome through thy strength—let us not be tempted above what we are able, but with every temptation make a way for our escape—Be at our right hand to save our souls—The highway of the upright is to depart from evil—Shew us thy ways, O God, and teach us thy paths—may our eyes look right on, and may we ponder the path of our feet, that our path may be like that of the just, shining more and more unto the perfect day.

For thine is the kingdom, the power and the glory, for ever and ever, amen.—Thou art Alpha and Omega, the beginning and the ending—All thine enemies must con-

20 A NEW PARAPHRASE OF

fess that thy kingdom ruleth over all,
 that thou art the sole governor of all the
 nations upon the earth—All power is de-
 rived from thee, as the source of all exis-
 tence, and all the glory must be returned
 into thine own hands, at that grand revo-
 lution of things ; at that awful crisis,
 when a period shall be put to time itself
 with all its events—when the earth shall
 be dissolved, the elements melt with fer-
 vent heat, and all visible nature be de-
 stroyed—when the number of thine elect
 is finally accomplished, and lodged in
 the heavenly granary—when all thy blef-
 sed purposes of providence and grace have
 received their completion, then shall the
 Son also himself deliver up the mediato-
 rial kingdom into thine hands, that God,
 the Triune God, may be all in all—Then
 shall it be the unceasing, and never-ending
 employment of angels, archangels, cheru-
 bin, and seraphim, spirits who kept their
 first estate, and all the company of the
 redeemed, cloathed in white raiment,
 and having palms of eternal victory in
 their hands—then they will all unite in

THE LORD'S PRAYER. 21

one universal chorus, evermore praising thee, and saying—Thine, O God, is the kingdom, thine is the power, and let thine be all the glory, for ever and ever, Amen.



[A N

AN ESSAY ON THE NATURE AND
INSTITUTION OF THE CHRISTIAN
SABBATH, WITH PRAYERS FOR A
FAMILY SUITABLE THERETO.

ALMOST as soon as we hear of the creation of the world, and co-eval with the completion of the six days work, we find a Sabbath, or day of rest, instituted by the all-wise Creator, to remind his creatures of their perpetual dependance upon him, and the indisputable right he has to their worship and service.—One day in seven is allotted for this employment, and though a sense of divine things should occupy the residue of our time, yet on this particular day we are to lay aside every secular employment, and devote ourselves to the service of God, in public, as well as in private,

private.—So suitable is this to our nature, particularly when we consider it as fallen and depraved, and we must suppose the divine commands were made in consideration of our present condition; for the law is not designed for a righteous man, but for sinners.—I say the institution of one day in seven, for the more immediate purposes of devotion, must be considered as a very indulgent and merciful providence to such creatures as we are, who are so soon tired of any one employment, and more especially of that which it is our greatest interest ardently to pursue.—There is a most pleasing variety in all God's works—the heavenly bodies are various, yet constant and regular in their appointments—all nature is full of changes, and man is as changeable a being as exists in the whole compass thereof.—It is necessary that a variety of occupations should be followed, wherein every individual has an opportunity of employing his particular time and talents,—but this day is designed to fix his wandering thoughts, and

remind him of his duty to God and to himself; to detach him from every other pursuit, and to tell him there is a better world than this, that there are higher pursuits for a reasonable creature; in short, to make him what he ought to be.

The Sabbath, according to its original institution, was most probably religiously observed, till the universal defection which happened before the flood;—there is little doubt that the Antideluvian Patriarchs, who walked with God, observed the day of his appointment, thereby anticipating the rest remaining for them in a better world—some of them had this testimony, that they pleased God, which would hardly have been afforded under the manifest breach of this institution.—After that fatal catastrophe, ever to be remembered by sinners of mankind, when God, after giving the inhabitants of the earth one warning after another by the preaching of Noah, became exceeding wroth; for it not
only

CHRISTIAN SABBATH. 25

only repented him that he had made man, but it grieved him at his heart, and, in consequence thereof, he destroyed every man, woman and child, and every living thing that creepeth upon the earth, except the very few who were preserved in the Ark : I say after this righteous execution of God's inviolable justice, the observation of the Sabbath again became general in the family and descendants of Noah, and we may presume so continued until the promulgation of the Mosaic law, which was divulged at a time soon after the Israelites had escaped from the hand of Pharaoh and his armies, and designed to prevent as much as possible the idolatrous disposition of the Israelites, which arose from their long acquaintance with the Egyptians, and their affinity with those nations who were wholly absorbed in gross darkness.—One particular and distinguishing article of these laws was, to bind the strict observance of this day upon a stiff necked and perverse generation, as a badge of their professional character ; being the worshippers

D

of

of the true God, (in opposition to every idol) of him, and him alone, who will not give his glory to another, and in remembrance of that singular deliverance obtained on the morning of the Sabbath, when the sea fled back, and made a way for the ransomed of the Lord to pass over, and which afterwards overwhelmed Pharaoh, and all his hosts.

Thus did the Israelites observe their Sabbath, during the whole period of the Mosaic dispensation, and under all the changes of their government; even during the time of their various captivities, they still observed, as well as they could, this day of divine worship.—We find their Prophets, and particularly the Royal Psalmist, expatiting with joy upon the nature and employments of this day of sacred rest, a day which the Lord had made—they therefore rejoiced, and were glad therein, looking forward to another day, even the day of the Son of Man, when the Mosaic law should be fulfilled in him, who is the end of the law for righteousness.

CHRISTIAN SABBATH. 27

At length the light of the world appeared, that long expected morn, when the day dawned upon the spiritual world, and the day star arose upon his people's hearts: The Jewish Sabbath, as well as every other ritual of their law, was celebrated by him, who fulfilled all righteousness; and not till his resurrection was the day altered, when it was changed from the seventh, to the first day of the week, herein following the moral equity of the fourth commandment, though waving the express letter of it;—for since, the types and shadow of the law were made void by the coming of the Messiah, the vail of the temple being rent in twain, and the mysteries of the Jewish worship unfolded to every beholder, the necessity of their sacrifices abolished, by the sacrifice of himself, who is the great Antitype, and glorious High Priest of our profession;—the relation between God and his people was in a manner changed, their mode of worship totally altered, and they were no longer under a necessity of pray-

ing to God for the performance of many of his gracious promises, but were called to that more delightful employment of adoring and thanking him for their visible and perfect accomplishment, in the person and work of Jesus Christ our Lord.

With respect to those who yet contend for the observation of the seventh day, in imitation of the Jews, I would ask them a question, which I believe no man living can determine—Is the Jewish sabbath upon the very day of the week appointed at the creation?—It has been demonstrated, that the same day would not be the seventh day from the creation, in all parts of the world, and that in some parts the sabbath would fall eighteen hours later than in Palestine. If there is such a thing as demonstration, this fact demonstrates that it never could be the intention of God, that the observance of the seventh day from the creation, should be of perpetual and univer-

sal obligation, though he most certainly intended that one day in seven should be so; and as the Jews commemorated the creation of the world, and their redemption from Egyptian bondage, by the observance of the seventh day, how much more shall we commemorate our deliverance from a much greater bondage, and our introduction into a new state of things, by observing that day which is sanctified by the resurrection of Christ Jesus, who then perfectly finished the work given him to do?

The institution of the Christian sabbath, therefore, took its date from the resurrection of its Lord. On this day, even the first day of the week, he arose from the dead—on this day he first appeared to his disciples—on this day he satisfied the doubts of one of his disciples—on this day he sent down the Spirit in an extraordinary manner at Pentecost—and on this day we find the apostles, and the various Christian churches,

churches meeting for the purposes of divine worship, in communion of the sacred elements, and the other avocations of the churches.

Thus, though the creation of the world was a glorious event, and one day in seven ought to be observed on the completion thereof, yet the redemption of it from death and hell, must be celebrated in louder strains, and our Hossannas to the great Deliverer should employ and engage the highest devotion of our hearts and lips—Shall not we then, who have such an event to commemorate, at least equal the practice of the Jews in their observation of this holy day.—I do not mean in any superstitious regard of it, but in the performance of such holy exercises as are warranted from Scripture, and enforced by our religion. A proper observance of this day will afford us an opportunity of praising God for all his mercies, of creation, providence and grace; of increasing our knowledge of divine things,
and

and conforming ourselves to the heavenly pattern of all perfection, Jesus Christ our Lord; of instructing our children and families in the good ways of the Lord, and training them up in his fear; and, above all, a particular and necessary part of our duty on this day is to attend the ordinances of God's house—We receive many public blessings, how ought we then to render him public acknowledgments, especially when we are such gainers thereby? For he that honoureth God by a public profession of his name, God will eventually honour with his presence and protection here, and with his glory hereafter. All mankind are seeking one way, or other, their own private advantage—now it must be acknowledged that he who pursues his eternal interest, is the wisest man, and the greatest gainer in the end; for godliness with contentment is great gain. By a constant and regular attendance on the public worship of God we get our faith increased, our hope enlivened, our love to God magnified, and every christian

tian grace and virtue strengthened and improved—'tis in the worship and service of the earthly sanctuary that we are by degrees prepared and ripened for the joys of the church triumphant in heaven, that one perpetual and eternal sabbath—How glorious will that change be when we are called from worship in these earthly courts, attended with so much frailty, infirmity and sin; for in heaven we shall be engaged in glorious and perfect worship—now we are defiled with guilt, and ashamed to lift up our faces to heaven, but there the pure in heart shall behold a God of purity, without confusion. Now we appear before him and depart again, but there we shall abide for ever; no more as visitants, but as perpetual inhabitants;—for he that overcometh shall be made a pillar in the temple of God, and go out no more for ever.

PRAYER

SUNDAY MORNING, 33

P R A Y E R

FOR A FAMILY ON

SUNDAY MORNING.

O THOU high and holy one who inhabitest the praises of Israël, who dwellest in the highest heaven, and also with him who is humble and of a contrite spirit, and trembleth at thy word; heaven is thy throne and the earth is thy footstool; we are creatures of a day, whose breath is in our nostrils; how shall we then approach the presence of thy majesty, and order our words in thy sight?—Through thy good providence we are brought to the light of
E another

another sabbath upon earth—a day much to be had in remembrance—a day set apart, and sanctify'd by thyself—a day on which the brightest scene of glory was displayed, that men or angels ever beheld; when our triumphant savior burst the barriers of the tomb, because it was not possible that the Lord of Life should be holden any longer of death. This blessed day, which saw the Lord arise, is again returned upon us; may we arise from a death in sin to a life of righteousness, and may the sun of righteousness himself arise upon us with healing under his wings—in the word of his gospel to be read and preached this day may we see the way of salvation clearly and plainly; may thy commands appear delightful and pleasant, as well as necessary for us to walk in; may the ordinances of thine house be the joy of our hearts, that one day spent in thy courts may be preferable to a thousand elsewhere—we bid the sabbath welcome; may it be a sabbath in our hearts, a sabbath of rest from sin, and of rest in
 God,

God, that by ceasing to day from our worldly employments, our hearts may be more weaned from present things, and more intently fixed on eternal realities—may thy word be a lamp unto our feet, and a light unto our paths, that we, through patience and comfort of the scriptures, may have hope. We bless thee that our eyes are enlightened to see, and our ears to hear the joyful sound of salvation, of life and immortality, which are brought to light by the gospel. Glory be to God in the highest, for in, and through Jesus Christ, there is peace on earth, and good will towards men—On this gospel and the ordinances of thine house we are about to attend, may we do it in a suitable frame of mind, and with teachableness of disposition receive instruction from thee; and be not only hearers of thy word, but doers thereof; for they alone shall be justified in thy sight—may the great end designed by thee in the appointment of sabbaths be answered in and upon us, and let all the ministers of thy gospel, and

churches of thy people, find thee a very present help this day, teaching them their infirmities, and shewing them where their great strength lieth.

We adore and praise thee for all the blessings of thy providence; but above all for the dispensation of thy grace to sinners in Jesus Christ, for the means of grace here, and for the hope of glory hereafter—Hear us, we most humbly beseech thee, in and through the name of Jesus Christ our Lord, to whom be glory for ever, Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, and ever, Amen.

PRAYER

P R A Y E R

FOR A FAMILY ON

SUNDAY EVENING.

MOST gracious and blessed Lord God, who hast vouchsafed to bring us to the close of another Lord's day—we bless and magnify thy name for the ordinances of thine house, that our teachers are not hid in a corner—they have been sowing the seed of eternal life, and have been watering it with heavenly instruction; yet Paul may plant, Apollos may water, but it is God alone who can give the increase—Let the gracious dew of heaven succeed the

the labours of thy servants, that we may not be faithless, but believing—not like the barren fig tree, fit for nothing but the fire; but like a tree planted by rivers of waters, bringing forth fruit in its season.—Thou hast promised that thy word shall not return unto thee void, but shall prosper in the thing for which thou didst send it; fulfil thy word unto thy servants, whereon thou hast caused us to hope, that we may not be like unto men beholding their natural faces in a glass, who straightway go their way, and forget what manner of persons they were; but like those who walk, and continue in thy paths, not forgetful hearers, but doers of thy word; then shall we be blest in our deed.—We cannot reflect, without shame and confusion of face, upon the many sabbaths we have profaned and slighted—what little effect thy word and sacraments have had upon our hearts—how often have we devoted that day to other purposes, than thy word instructs us to do; and how often have we care-
lessly

lessly attended to the word of thy ministers—As sounding brass, and as a tinkling cymbal it has often proved; not considering the importance of their message, or the everlasting concerns of our own souls—Forgive, forgive us most gracious God and Father, and lay not these sins to our charge.—Enter not into judgment with thy servants—Spare us, good Lord, and be not angry with us for ever.—Let the time past suffice that we have trampled on thine ordinances, neglected thy sabbaths, despised thy messengers, and done despite to the spirit of grace; and evermore bless us with the hearing ear, and the understanding heart.—Open our ears to discipline, and seal instruction upon us; that when wisdom crieth in the streets, and understanding lifteth up her voice, we may embrace the glad tidings, and search for her as for hid treasures.

Vain, indeed, is the attempt, should we presume to bring any thing in our hands, as a title to thy mercy—we only

plead the satisfaction and merits of Jesus Christ our Lord—for his sake receive us graciously—for his sake love us freely ; and as he is gone up to heaven on purpose to pour down blessings upon his church, we humbly beseech a participation of his spirit, and may the fruits thereof be in us, and abound towards us, that the lust of the flesh, the lust of the eye, and the pride of life, may be mortified and subdued every day, and let grace, mercy, and peace be multiplied upon us continually.

Finally, we beseech thee, O God, by the ordinances of thy house, by all the dispensations of thy providence, and the manifestations of thy grace, to train us up and effectually prepare us for thy worship and service in heaven ; thither may we be brought to behold thy face in righteousness—there the sabbath is perpetual—there the joy is eternal—there, and there alone, the cup of joy overflows, and none but the inhabitants themselves can tell how blest the inhabitants

bitants are; may we finally join their number and their song, ascribing to him who sits upon the throne, to the Lamb in the midst of the throne, and to the seven Spirits which are before the throne, equal and endless honors, Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

*** I must again refer the reader to the general intercessory prayer for suitable devotions on particular occasions, such as our country, families, relatives, friends, &c.

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SUITABLE

42 SUITABLE DEVOTIONS FOR

SUITABLE DEVOTIONS FOR EVERY
MORNING AND EVENING OF THE
WEEK, WITH SOME DIRECTIONS
AGREEABLE THERETO.

IT has been the conduct of the faithful in all ages, to have an eye to their eternal concerns, even in the midst of their temporal avocations; the great Apostle of the Gentiles, St. Paul, in writing to his converts, says, Whether ye eat or drink, or whatever ye do, do all to the glory of God;—thereby, as it were, uniting our best and common concerns together, that the meat which perisheth might be sanctified by a participation of that which endureth to everlasting life, and that while we labor for the one, we may at the same time pursue the other; in order to do which in an
I effectual

MORNING AND EVENING, 43

effectual manner, we are exhorted in many parts of holy writ, to establish the worship of God in our families, to offer up our morning and evening sacrifices of prayer and praise, and God has promised to accept them at our hands through the intercession of his blessed son. I would therefore earnestly exhort every one into whose hands these Exercises of Devotion shall come, to assemble their families together every morning and evening, and previous to their addressing the throne of grace, it might be proper and suitable to read to them a portion of the holy scriptures, and to preface the family worship with such an exhortation as this.

We are now met for the purpose of humbling ourselves before the God of heaven and earth, who deserves all possible adoration and worship, and who requires sincerity at our hands; the worship of the heart, and not of the lips only, is acceptable to him; those who worship him must do it in spirit and in

44 SUITABLE DEVOTIONS, &c,

truth.—He exalts those who abase themselves, and giveth grace unto the humble, but he will not accept our prayers or praises unless they are offered up in a dependance upon the mediation of Jesus Christ the righteous, our advocate, and the propitiation for our sins—let us therefore in this temper, and spirit approach the throne of the heavenly grace.



PRAYER

MONDAY MORNING, 45

P R A Y E R

FOR A FAMILY ON

MONDAY MORNING.

O Lord God Almighty, who art,
and wast, and art to come, the
infinite, ever blessed, and eternal Jeho-
vah.—Lord of all worlds, creator of
all things, and judge of all men.—
Thou art good to all, and thy tender
mercies are over all thy works—We es-
teem it an unspeakable privilege that
we have liberty of access to thee, and
have thy permission to call thee our fa-
ther in Christ Jesus.—Thou art the God
of all the families of Israel, be the God
of

of our family, and grant that whatever others do, as for us, and our house, we may always serve the Lord. We thankfully acknowledge thy fatherly care of us the night past, that no son of wickedness has approached to hurt us, nor any plague come nigh our dwelling. We have laid us down and slept in safety, and we are risen again because thou hast sustained us. Thou hast been about our bed, as well as our path, and hast preserved all our ways; thy compassions are renewed every morning, how great is thy faithfulness! We reflect on thine unbounded goodness and mercy with unspeakable joy, and deplore our own unworthiness with inexpressible sorrow—how prone are we to backslide from thee—how backward to do good—how ready to halt and sin continually! Vain thoughts dwell within us, carnal affections bias our minds—how cold and weak is our love of thee, and how often do we swerve from the way of thy commandments!—have mercy upon us, have mercy upon us, most merciful father—
for

—for thy son, our Lord Jesus Christ's sake, blot out all our transgressions, and let those innumerable sins of which we are confessedly guilty, be pardoned for his sake.

There be many that say, who will shew us any good? It is our hearts desire, as our greatest good and highest happiness, to experience the light of thy favor, and the glory of thy countenance; Lord lift it up upon us—this shall give us more joy than when corn, and wine, and oil increase; for in thy favor is life, and thy loving kindness is better than life—We commit ourselves to thy care and keeping this day, compass us about with thy favor as with a shield—the Lord prosper our handy work, yea, the work of our hands prosper thou it—We would above all, commit the keeping of our souls into thine hands, as into the hands of a faithful creator.—Deal with us according to thy goodness, for sweet is thy mercy—accept and bless us in Jesus, the savior of sinners, in this,
and

48 MONDAY MORNING.

and in every time of need, at the hour of death, and at the day of judgment, Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

PRAYER

MONDAY EVENING. 49

P R A Y E R

FOR A FAMILY ON

MONDAY EVENING.

MOST holy, and blessed, and glorious Lord God, thine we are, and thee alone would we serve; thou madest us, and not we ourselves; we are thy people, and the sheep of thy pasture—Thou art the God who has led us, and fed us all our lives long—we are the living monuments of thy mercy, make us the lively instruments of thy praise—Through thy good hand upon us we are brought to the close of another day; another day is gone, and we are

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one day nearer our dissolution ; being always mindful of which we again assemble in thy name to mention thy loving kindness, and to praise the Lord of all Lords, whose mercy endureth for ever—Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation, for he that is our God is the God of salvation—Every temporal benefit proceeds from thee—Thine is the air we breathe, the food we eat, and the raiment we put on—All sheep and oxen are thine, and thine is the cattle upon a thousand hills—The bread which strengtheneth mans heart, the oil which makes his face to shine, and wine that rejoiceth the spirits, all come from thee, thou inexhaustible treasury of all created, as well as uncreated blessedness !—The intellectual powers we are possessed of, the use of our reason, and our capability of knowing and enjoying God, are among the best of our mercies, for which we adore, and laud, and magnify thy venerable name—Above all we bless thee for Jesus Christ, and the way of salvation
through

through him; that when there was no eye to pity, nor arm to help, thy own right hand wrought our salvation, and thine inexhaustible mercy provided a remedy for us; so that now the seat of vengeance is become a mercy seat, and we are encouraged to come with boldness thereto; but we must confess, with contrition of heart, our own foolishness in mispending our time, neglecting our duty, in following after lying vanities, and forsaking our own mercies; but above all in neglecting and lightly esteeming thy great salvation. Give us repentance unto life, never to be repented of, that when, with the eye of faith, we behold the suffering Savior, we may mourn with a godly sorrow, equal to her mourning at least who mourneth for her first-born—And let us never forget that genuine fruit and proof of true repentance towards God, and faith in our Lord Jesus Christ, even a strict reformation of life and manners—Create in us clean hearts, O God, and renew right spirits within us—Form us for thy

ervice, and may we be sanctified in body, soul and spirit, that so we may lie down in peace with heaven, and with our own consciences—We commit ourselves to thy care and keeping this evening, desiring to dwell in the secret place of the Most High and to abide under the shadow of the Almighty—We will say of the Lord, he is our rock, our fortress, and our deliverer; none ever trusted in him and was confounded—In this dependance and assurance we lie down in peace, expecting to rise in safety, till we shall put off these frail garments of sin and mortality, and put on those bright robes of glory and honour, which God, the righteous Judge, shall give us at another day. Especially we beseech thee, O Lord, to defend us by thy great mercy from all perils and dangers of this night; put away from us all hurtful things, and give us those things which shall be profitable for us—Mercifully look upon our infirmities, and for the glory of thy name turn from us all those evils we most righteously have deserved;

MONDAY EVENING. 53

deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to the honour and glory of thy name, through Jesus Christ our Lord, to whom with thee, O Father, and thee O Holy Ghost, be rendered and ascribed all honor and glory, now and for ever, Amen.



PRAYER

P R A Y E R

FOR A FAMILY ON

TUESDAY MORNING,

O LORD, our God, we desire with all humility and reverence to adore thee as a being infinitely blessed, and glorious, the fountain of all being and perfection, essentially happy in thyself, who needest not the service of any of thy creatures, but art pleased to accept them at their hands, when offered up in the way of thy appointment—May we esteem the worship of thee the most needful part of our daily business, and the most pleasant of our daily comforts.

Our

TUESDAY MORNING. 55

Our eyes are blest with the returning light; thanks be to God that our beds have not proved our graves, that we are refreshed and comforted, that we have a quiet habitation and a sure resting place—The Lord pity those who want our mercies, and make us thankful who enjoy them.

We confess that we have sinned, and come short of the glory of God—we have left undone those things we ought to have done, and have done those things we ought not to have done—in truth, Lord, there is no health in us—Impotence and sin strongly mark our characters, but thou, O Lord, have mercy upon us—Thy mercy is like thyself invariable and everlasting—as far as the East is from the West, so far do thou remove our transgressions from us—Like as a father pitieth his children, so do thou pity us, who fear thee—Thou knowest our frame, and remembrest that we are but dust; for should'st thou be extreme to mark iniquity, O Lord, who
can

can stand? 'Tis our comfort, 'tis our happiness and rejoicing, that there is mercy with thee.

Let thy peace rule and reign in our hearts, even the peace of God, which passeth all understanding—May we follow peace with all men; and holiness; without which no man shall see the Lord; and may the Son of Peace, who has made peace by the blood of his cross, take up his residence in our hearts, not like a wayfaring man who sojourneth only for a night, but may he enter in, and dwell there for ever.

Give us grace to do the work of this day, as the duty of it requires, acknowledging thee in all our ways, and setting the Lord always before us—May our eyes be ever up unto thee, and do thou direct our steps—Keep us, most mighty God, from sin, that worst of enemies, that worst of evils—Set a watch before our mouths; and keep the door of our lips, that we offend not with our tongues—

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Arm us against every temptation, uphold us in our integrity, and keep us in the way of duty—In every difficulty and danger let our way be made plain before us—Guide us by the integrity of thy heart, and by the skilfulness of thine hands; and when we are turning to the right hand, or to the left, may we hear the voice of thy word and providence, saying, this is the way, walk in it. Without thy guidance we shall for ever and anon be stumbling and falling; error and vice will be adopted by us; therefore, for thy mercy sake, O Lord, guide us, and lead us to thy holy hill, and to thy resting place.

Whatever else we want, either for this world, or to prepare us for a better, vouchsafe to grant us, for his sake who purchased the church with his own blood, and is gone to heaven to plead our cause: we rejoice that he is there entered as our fore-runner, and that he ever lives to make intercession for us. Help us to keep our hearts with all diligence, to maintain a constant habit of

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self-government, and a chearful subjection to thy wisdom and will; if we are prosperous, may we be humble, temperate and charitable: if we are afflicted either in mind, body or estate, may we patiently submit to thy wise dispensations, may we know how to be abased as well as how to be exalted, and in every state and condition in which thou art pleased to place us, whether as masters or servants, parents or children, high or low, rich or poor, may we learn therewith to be content. We beseech thee to grant us this, with every other blessing, expressed or implied in that comprehensive form of words which Christ himself hath taught us:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, and ever. Amen.

PRAYER

TUESDAY EVENING. 59

P R A Y E R

FOR A FAMILY ON

TUESDAY EVENING.

O Holy, blessed, and glorious Trinity, three persons and one God, look down upon us a company of sinners at thy footstool; to whom should children go, but to their father; and to whom shall we go, but unto thee, O Lord, who hast the words of eternal life—Thy face and favor would we now seek. Having obtained help of God we are preserved till this night, the shades of another evening are come upon us; here will we set up our Ebenezer, for hitherto

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the Lord hath helped us ; we are witnesses for thee that thou art gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving the transgression of the remnant of thine inheritance.—One day telleth another, and one night certifieth another, that thou art good, and never failest them that seek thee.

And forasmuch as we are brought one day nearer our end, enable us so to number our days that we may apply our hearts unto wisdom—may we hear thy voice while it is called to day, for now is the accepted time, this is the day of salvation—here we have no continuing city, it is therefore our duty and privilege to be seeking one to come—may we be seeking a better city than this, even an heavenly, whose builder and maker is God,

Remember not against us former iniquities, but according to thy mercy, remember thou us, O Lord! thou hast

TUESDAY EVENING. 61

not dealt with us after our sins, nor rewarded us according to our transgressions, but thou art now waiting to be gracious unto us—thou mightest long ago have cast us off as unprofitable servants, who knew our masters will, but did it not; but thy mercy is greater than the heavens, and the instances thereof are more in number than the sands upon the sea shore; with joy and rejoicing of heart we will sing of thy mercy, knowing thou hast laid our sins upon one mighty to save, who has trod the wine press alone, and satisfied divine justice in our place and stead.—Glory be to thee, thou great high priest of our profession, who hast finished the work given thee to do, and art for ever exalted at the right hand of the majesty on high.

The more ready and willing thou art to forgive and pardon our manifold sins, the more are we ashamed of our own perverse conduct in so frequently offending thy divine Majesty; we desire
from

from the heart to approve the terms of mercy and salvation proposed to us in the gospel, and we implore the assistance of thy spirit that we may be enabled to fulfil them, and to walk, answerably to the obligations of thy covenant.— As we are blessed with the light of the Gospel, let us walk as children of light; let us do justly, who love mercy; may we abhor that which is evil, and cleave to that which is good; let no pleasures of sin entice us, nor any worldly advantages bribe us to the commission of any evil; let integrity and uprightness preserve us, for we wait on thee!

With gratitude in our hearts, and praises on our lips, for the preservation of us the day past, as well as all thine other unmerrited and unbounded mercies, we now humbly put our persons and dwellings under thy merciful protection, that we may be freed from the terror by night, as well as from the arrow that flieth at noon day; let us be so refreshed by sleep, that we may rise to
serve

TUESDAY EVENING. 63

serve thee with fresh alacrity, and be as giants refreshed with new wine.—And when we have finished the day of life, may we have hope in our death, and at the time appointed by thine unerring providence, rise to glory and honour, and immortality, through Jesus Christ our Lord; and share in all the blessings of that resurrection to eternal life, which he has promised to his faithful people. In the mean time, and till that blessed event arrives, give us whatever is good and needful for us; may we fill each of our stations with comfort to ourselves, and bring honor to thy name by obedience to thy blessed word and will. Continue to us the use of our understanding and reason, that our service and sacrifice may not be that of fools; and conduct us finally by thy heavenly guidance to that place of perfect felicity and endless blessedness, where our prayers will be turned into everlasting Hallelujahs. Amen.

PRAYER

P R A Y E R

FOR A FAMILY ON

WEDNESDAY MORNING.

MOST blessed God and Savior, whose mercies are renewed every morning, and whose kindneſſes are multiplied every moment; we bleſs thy holy name, that thou haſt preſerved us during the darkneſs and danger of the night paſt, and that we awake in peace and ſafety; we bleſs thee for the continued uſe of reaſon, and of our active powers; and that, by the favor of thy good providence, we have the conveniences and comforts of life about us,
and

WEDNESDAY MORNING. 65

and above all, for the opportunities and encouragements we have to pursue after the true ends and purposes of our being. We would begin this day with renewing upon our minds, the sense of the obligations we are under to serve thee in the whole course of our lives.—We are thy creatures, and profess ourselves to be the voluntary subjects of thy government ; we have been the constant beneficiaries of thy providence, and notwithstanding our great unworthiness and manifold offences, we are continually receiving innumerable favors from thee.

We acknowledge that thy service is perfect freedom, that thy laws are the dictates of the greatest goodness and wisdom ; it becometh us therefore to rejoice that we are under thy government, and to serve thee with the greatest cheerfulness, considering our great obligations as the redeemed of the Lord ; we are not our own, but bought with the inestimable price of the redeemer's blood ; for we are not redeemed with

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corruptible

corruptible things, but with incorruptible; may we therefore glorify thee in our bodies and spirits which are the Lord's.

Thou knowest our weaknesses, thou knowest our temptations, our sorrows, and our sins—suit thy mercies to our necessities, may we never trust our own hearts; we earnestly pray that thou wilt deliver us from all evil, especially from those sins and temptations which most easily beset us, that we may run with patience the race thou hast set before us; help us in the several stations assigned us, to do our duty with cheerfulness; we beseech thee to prosper the labor of our hands, knowing that our success depends wholly on thy favor. What events shall befall us we know not, thou hast in great mercy hid these things from us; whatever they are, whether good or evil, save us from them, or make them an advantage to us—fulfilling thy promise, that all things

WEDNESDAY MORNING. 67

things shall work together for our good; we know and are assured, that heaven and earth shall pass away, but not one tittle of thy word shall fail.—Save us, gracious God, from every evil, and redeem us from all iniquity, pardon our aggravated offences, receive us graciously, and love us freely; and as we have no assurance of the continuance of life, but that this day may be our last, may we in all the occupations and amusements of it, maintain a temper and disposition suitable to such a recollection, that when thou shalt please to summon our accounts as stewards, we may do it with joy, and not with grief, that so an abundant entrance into the kingdom of our God and Savior, may be finally administered unto us.

O God of wisdom, teach us the knowledge of ourselves; save us from every vain and exalted thought of ourselves; preserve us from anger and malice, from revenge and uncharitableness, from pride and presumption; from the

snarcs of the devil, and of the world, which lieth in wickedness; let every temper and disposition, which are repugnant to thy good pleasure, be mortified and subdued. May we imitate his conduct as much as possible, who did no sin, neither was guile found in his mouth, who was literally the residence of every christian grace and virtue. It is in his name we ask these blessings, and encouraged by his authority, we presume to approach thee as,

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, and ever. Amen.

PRAYER

WEDNESDAY EVENING. 69

P R A Y E R

FOR A FAMILY

WEDNESDAY EVENING.

MOST gracious God! we bow our knees before thee in religious worship, and adore thy supreme majesty, in solemn testimony of our faith in thy being, and that the whole world is governed by thy providence, and in testimony of our dependance upon thee, of our voluntary subjection to thy government, and our persuation that thou, O Lord, art nigh unto them who call upon thee in truth, and wilt fulfil the desires of their hearts. And as we are
daily

daily receiving favours and blessings from thy bountiful hand, so we desire to remember thy goodness to us with the utmost gratitude and thankfulness. Thou hast made us, and not we ourselves; thou hast preserved us from the cradle to the present time; by the continued visitation of thy providence our souls have been held in life, and to thee alone we owe all our enjoyment of it.

We adore thy name for the many mercies of the past day; thou hast defended us from every accident of evil; thou hast given us bread to eat, and raiment to put on; 'tis owing to thy bounty alone, that we sit under our own vine, and under our own fig-tree, and that none makes us afraid. All the happiness, and all the usefulness of our lives, either to ourselves or others, results originally from thee, the father of the spirits of all flesh.

We desire to approach thee with contrite spirits, confessing our vileness; we
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WEDNESDAY EVENING. 71

have been full of pride and hypocrisy, alive to the things of the world, but indifferent to thy cause and glory; we have set at nought thy threatnings, and hardened our hearts under thy chastisements; we are not able to reckon up all our sins, nor the circumstances which have made them exceeding sinful; humble us, we beseech thee, under a sense of them, and give us to know, there is no remission of sins but through faith in the blood of thy son; by his blood may we be justified, and have peace with thee.

Vouchsafe, O God, to turn us from all iniquity; create us again after thy own image, that we may live to thy praise. May it be the continual desire of our souls to obey and serve thee, and may life be valued principally by us, as an opportunity of doing thy will and keeping thy commandments before men, that they may see our good works, and glorify our Father who is in heaven. Bring to our remembrance that solemn account we must give, when the throne shall

shall be fet, and the books be opened; may we by faith in Christ, and the knowledge of his glory, be ready for his appearance. In that great day may we triumph with all his saints, saying, Lo! this is our God, we have waited for him, and he will save us; this is the Lord, we will be glad and rejoice in his salvation.

To thy merciful protection, O God, we humbly commend ourselves this night; defend our persons, our dwelling, and our possessions; and keep us under the care of thy providence through the remainder of our lives. Preserve us, O Lord, for in thee do we put our trust. We pray, in submission to thy sovereign will and pleasure, that no evil either ghostly or bodily may assault or hurt us. Defend us from wicked men and evil spirits. Give us, if it please thee, refreshing sleep, that with strength of body and vigour of mind we may serve thee, and at last be admitted into that world where there is no night,
or

or sleep ; where we shall receive the end of our faith, even the salvation of our souls. And when we wake in the morning, teach us to govern our hearts aright, and to take heed unto all our ways ; keep our tongues from evil, and our lips that they speak no guile. Adorn us with a meek and quiet spirit, which is in thy sight of great price.—May we be content with such things as we have, knowing that thou wilt never leave us nor forsake us.—Hear us, most merciful Father, in these our supplications and prayers, forgiving us those things whereof our consciences are afraid, and giving us those good things we are not worthy to ask, but for the worthiness sake of Jesus Christ our Lord, to whom be glory for ever. Amen.

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PRAYER

P R A Y E R

FOR A FAMILY ON

THURSDAY MORNING.

BLESSED be the Lord God of heaven and earth, who upholdest the frame of universal nature—the night is thine, the day also is thine; thou hast prepared the light and the sun; thou hast set all the borders of the earth; thou hast made summer and winter—the eyes of all wait upon thee; thou givest them their meat in due season—thou openest thine hand, and satisfieth the desire of every living thing.

We

We are brought in much mercy to the light and beginning of another day, and we are here met to tell of thy loving kindness; let our lives thus preserved be afresh devoted to thy service—be thou near unto us in all we call upon thee for; let thine eyes be upon us for good, and let thine ears be open to our supplications.—Give us such a measure of health, and every temporal blessing, as in thy wisdom thou knowest to be best and most expedient for us, and most conducive to our real interests.—Vouchsafe us especially the guidance and governance of thy good spirit through the whole course of our pilgrimage in this world, that our lives may be holy, our latter end peaceable, and our future state glorious.

Through the faith of thy blessed Son, who is exalted as a Prince and a Savior to give repentance unto Israel, and remission of sins, may we receive the pardon of our transgressions, the comfort of thine help, and the joys of thy salvation.

Great peace have they who love thy law, and nothing shall offend them—shed abroad the love of thyself in our hearts, then shall we love and walk in thy ways, they are pleasant to him that walketh therein, and none of thy commandments are grievous—as we are the objects of thy compassion, may we be able to forbear and forgive, putting far from us all anger, strife and variance—let a life of meekness, quietness and peace, be the fruit of our daily worship, and a proof that it is not in vain in the Lord. By thy good providence, O God, our heavenly Father, preserve us, if it please thee, from all evil and mischief, from fierce disease and tormenting pain. As in the midst of life we are in death, so may we be always prepared for that great change, that whether we live we may live unto the Lord, and whether we die we may die unto the Lord, so that whether living or dying we may be thine.

O thou who art ever present, who
searchest the hearts and triest the reins
of

THURSDAY MORNING. 77

of the children of men, have mercy upon us ; turn us from every evil way, and in whatever station thou art pleased to appoint us, may we uniformly and faithfully discharge our duty. Let not our integrity be removed from us, that when thou pleasest, who art the supreme judge of quick and dead, to summon our appearance at thy bar, we may have confidence in thy mercy, and a joyful hope of a resurrection to eternal life and blessedness.

Accept our praises for thy perpetual goodness to us ever since we were born, for our sleep by night, for the pleasant return of the light and of the day ; for the use of reason, and the means of grace ; and above all, for thy chief mercy, Christ Jesus.—With all that is within us we would bless thy name for this unspeakable gift, ascribing to him, with thyself, and ever blessed Spirit, the kingdom, the power, and the glory, for ever and ever. Amen.

Our

Our Father, who art in heaven, hal-
lowed be thy name. Thy kingdom
come. Thy will be done on earth, as
it is in heaven. Give us this day our
daily bread. Forgive us our trespasses,
as we forgive them that trespass against
us. And lead us not into temptation ;
but deliver us from evil : for thine is
the kingdom, and the power, and the
glory, for ever and ever. Amen..



PRAYER

THURSDAY EVENING. 79

P R A Y E R

FOR A FAMILY ON

THURSDAY EVENING.

GREAT and glorious Lord God,
the high and lofty One, before
whose majesty and perfection archangels
veil their faces with their wings, and fall
prostrate with the deepest self-abase-
ment; how shall sinful dust and ashes
approach thy presence so as to find ac-
ceptance with thee, who have taken up
arms against thy majesty, trampled on
thy commandments, and cast thy words
behind our backs—yet, notwithstanding
these repeated offences, we are encour-
aged

raged to come into thy presence, and to take thy venerable name upon our polluted lips—we do not come in our own names, making mention of our own merits, but trusting in the name and mediation of thy Son our Lord, in whom alone thou art well pleased—Deliver us, for his sake, from all our transgressions, for which our hearts condemn us, and of all which thou, who art greater than our hearts, knowest us to be guilty.

May the time past of our lives suffice to have lived to ourselves, and to have served our own lusts and pleasures—grant us an increase of thy grace and holy Spirit, to guard us against sin, and to strengthen us in the path of duty, that we may serve thee without fear in righteousness and holiness all the days of our lives.

And now, O Lord, be pleased to accept our evening sacrifice of praise and thanksgiving for the mercies of the day
past,

THURSDAY EVENING. 81

past, and for that goodness and mercy which have followed us all our lives long; we implore the continuance of the same goodness this night—Except the Lord keep the city, the watchman waketh but in vain—Take care of us, O Lord, when we cannot so much as attend to our own preservation, or be sensible of any danger we may be exposed unto; and after a quiet and refreshing rest, let us be safely brought to the beginning of another day, fitted and disposed for the duties and events of it. We would desire patiently to submit to all the afflictions, and the variety of disappointments we must meet with through life, and encourage ourselves in the delightful persuasion, that every event shall terminate in our benefit and advantage. Animated with this hope, we would meet every trial with fortitude till we come to the greatest of all, when heart and flesh shall fail—yea, though we walk through the valley and shadow of death, we will fear no evil—thou hast been our father and our friend hitherto,

PRAYER

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and

and we know thou wilt not forsake us in the most trying hour—in sickness and in health, in death and in life, in prosperity and in adversity, we commend our spirits into thine hands.—Lead us by the right hand of thy righteousness, defend us with the right arm of thy power, until thou hast brought us to the haven where we would be! Hear our prayers, we humbly beseech thee, and accept of us in Jesus Christ, our blessed Mediator and most merciful Redeemer. Amen.



PRAYER

FRIDAY MORNING. 89

P R A Y E R

FOR A FAMILY ON

FRIDAY MORNING.

O Lord God Almighty, the maker, preserver, and governor of the world, on whom we continually depend, and to whom we are subject and accountable; we acknowledge and adore thee as our Lord, our Lawgiver, our Judge, and our merciful God and Father in Christ Jesus thy Son; we thank thee that thou hast not forgotten to be gracious, nor in thine anger shut up thy tender mercies from us; thy watchful providence has been over us for good,

84 ○ PRAYER FOR

and thou art now waiting to be gracious; the comforts of thine all-providing hand are now prepared for us, and that superintending care of thine, which giveth food to the young ravens when they cry, is much more abundantly manifested to us who put our trust under the shadow of thy wings:—we adore thee for these, and all other mercies of thy bountiful hand, but especially that thou hast so loved the world, as to give thine only begotten Son to be a sacrifice for us, and to suffer death upon the cross for our redemption—graciously, and for his sake, forgive our manifold offences, which in thought, word and deed, we have committed against thy divine majesty;—the many things we have done which we ought not to have done, and the many things we have omitted to do which was our bounden duty to perform, the Lord pardon thy servants for these things, and lay not iniquity to our charge.

As

FRIDAY MORNING. 85

As thou hast mercifully brought us to the beginning of this day, so do thou further us with thy continual help, and defend us in the same with thy mighty power.—Grant that this day we fall into no sin, nor run into any kind of danger.—Be with us in all places, and upon all occasions.—Guide our feet into the way of peace: preserve us from the paths of the destroyer: keep us both outwardly in our bodies, and inwardly in our souls; and while we are pursuing things temporal, may we do it in such a way and manner, as that we may not finally lose those things which are eternal.—May our improvement in knowledge and true holiness be manifest every day, that the great purposes of life may be answered in us, and the hour of our death be embraced with cheerfulness, that we may then have nothing to do but to resign our spirits into thine hands, and finally tread down Satan under all our feet, though he now desires to have us, that he may sift us as wheat, gracious and heavenly Father, grant that

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our faith may never fail till we fail upon earth, when we trust for a gracious reception into the kingdom of our God and Savior.

We intreat of thee, thou Father of mercies, to afford us the assistance of thy grace and spirit, in order that we may maintain a devout sense of thine excellent nature, and unfeignedly reverence thine authority—that we may love thee with all our hearts, and delight in the way of thy statutes—that we may have a right understanding of that religion which is acceptable unto thee, and recommended to us in the gospel of thy blessed Son.—May our hearts be endued with every pious and virtuous disposition, and under the influence of the great truths we profess to believe, the vices of our minds, and the disorders of our lives, may be effectually corrected and subdued.—In righteousness and true holiness may we walk before thee all the days of our lives, through Jesus Christ thine only begotten Son, and our Lord and Savior,
in

in whose excellent form of words we would sum up all our petitions, saying,

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

PRAYER

P R A Y E R

FOR A FAMILY ON

FRIDAY EVENING.

O THOU infinitely wise, holy and merciful God, whom to know is life eternal; we desire to approach the throne of thy grace, through the merit and intercession of our blessed Redeemer, and to plead with thee for those blessings which thou hast promised to such as seek thy face and favor in him.—We are alienated from the life and love of God by wicked works, and because of the blindness of our hearts.—Do thou, O Lord, who didst once command the light to shine out of darkness, shine into

into our benighted minds, to give us the knowledge of thy glory in the person of Jesus Christ. — Every good and perfect gift is from above, and cometh down from the Father of lights; and thou hast been pleased, in thy condescending mercy and grace, to tell us, that if any man lack wisdom to ask it of God;—help us, we pray thee, so to ask that we may receive, so to seek that we may find, and knocking at wisdom's gates may they be unfolded to us. Discover to us by thy divine illuminations, such a view of thy holiness as shall lay us low in the dust of humility and self-abasement;—such a view of thy justice, as shall convince us of our guilt and danger, on account of our transgressions against thee;—and such a view of thy rich mercy in Christ Jesus, as shall lift up our hearts with hope, with confidence, and with joy.

It is our bounden duty, and we would esteem it our greatest privilege to adore and magnify thy name for the many mercies of the past day. We thank thee

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for

for spared lives, and all the comforts of them; for that measure of health we enjoy, and the many other favors we have received at thine hand, which we cannot innumerate—that thou hast called us into life, and that we partake of the blessings of thy family.—In the time of our prosperity thou hast rejoiced over us to do us good—in the day of our adversity thou hast heard our prayers, and delivered our souls from affliction.—Because thou hast been our helper, and our friend, therefore will we praise thee.—Above all, we thank thee for thine unspeakable love in the gift of thy Son Jesus Christ, and for every spiritual blessing conveyed to us through him.—We bless thee, that thou didst send him into the world, to lead us to the knowledge and worship of thee the only true God, to establish in our hearts the love of righteousness, and to train us up for everlasting felicity.—May all thy dispensations towards us be sanctified, whether prosperous or afflictive; let us receive the one with gratitude, and endure the

the other with patience, that we may approve ourselves the children of God, without rebuke, in the midst of a crooked and perverse generation.

And since the time of our abode in this transitory world is so very uncertain, and the final event of things is so very important, may we not only live in the expectation, but in a constant preparation for another and better world; may our lamps be trimmed, our lights burning, and we be like men who wait for their Lord—that when thou comest to reckon with thy servants, we may be ready to enter into our Master's joy, which God of his infinite mercy grant, for the name and merit sake of Jesus Christ our Lord and Savior. Amen.

M 2**PRAYER**

P R A Y E R

FOR A FAMILY ON

SATURDAY MORNING.

O THOU, who art almighty, all-sufficient and self-sufficient, who art exalted above all the praises and adorations of the highest glorified beings in heaven, but who humblest thyself to listen to the supplications of dust and ashes upon earth, hear us we beseech thee, who are now presenting our petitions before thee.—Not that we are worthy so much as to lift up our eyes to the place where thine honor dwelleth, or to take thy name into our polluted lips ;

lips—for, O Lord our God, thou art indeed the author and center of all good; thou art the fountain and source of all the happiness angels or archangels enjoy; and though reason as well as religion has taught us, that without thee nothing is good, yet we have committed two evils—we have forsaken thee the fountain of living waters, and have been hewing out unto ourselves cisterns, broken cisterns, which can hold no water—Such has been our folly, that we have been seeking happiness in the perishing things of time and sense.—We have been saying to the good things of this world—ye are our Gods—we have been spending our time in the vain pursuit of pleasure, riches and honor, and in the gratification of our carnal lusts and affections, to the neglect of thy favor, the concern of our souls, and the things which appertain unto eternal life.

But, O Lord our God, as thou hast been pleased to spare us hitherto, let it be to convince us of our folly, that we
may

may learn to repent of it before it be too late.—Discover to us, we pray thee, the vanity and emptiness of all sublunary joys, and impress our hearts with an affecting penitent sense of our exceeding guilt and depravity—May we follow the pious example of the returning prodigal, and confess with him that we have sinned against heaven and in thy sight; do thou receive us graciously into thy favor for the dear Redeemer's sake—Look not upon our offences, but upon the face of thine anointed, and do away all our transgressions.

— And in order that we may be partakers of that happiness which the world can neither give nor take away, of that joy which is unspeakable, and that peace of God which passeth all understanding; assure us that we are the objects of thy care and love; that our calling and election may be made sure to us by the possession of every scriptural evidence of thy favor, which is better than life—and by the testimony of a good conscience,

science, that in godly sincerity, in faith unfeigned, and in fervent love to God and man, we may have our conversation in this world—May we approve ourselves the seed which the Lord hath blessed.

May we know and feel thy service to be perfect freedom—and while the vain and trifling, the covetous and proud, the sensual and worldly, seek no higher happiness than what is to be derived from the perishing things of this world, may our treasure be in heaven, and our affections fixed where true joys are to be found, that when this day, and all our days shall be ended, when the heavens shall depart, when the earth shall be dissolved, when the sun shall be turned into darkness, and the moon withdraw her shining, we may rejoice in hope of the glory of God, and drink of those rivers of pleasure which flow at his right hand for evermore.

We commend to thy fatherly notice and regard all our family concerns; as

we

we are in a world subject to vicissitudes, under them all may we be thankful and submissive, knowing that our interests are near thy heart, and that our cause is thine.—We would cast every burden upon the Lord, knowing that thou wilt sustain us.—In simplicity and godly sincerity may we have our conversation in the world, and may we be void of offence both towards God and man, herein imitating his conduct who did nothing amiss—in his name we supplicate thine assistance, for without thee we can do nothing, and in his words we sum up our imperfect supplications to thee :

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

PRAYER

P R A Y E R

FOR A FAMILY ON

SATURDAY EVENING.

O THOU high and holy One, whose ways are above our ways, and whose thoughts are above our thoughts ! Wherewithal shall we come before the Lord, and bow ourselves before the most high God—shall we come with thousands of rams, or ten thousands of rivers of oil—shall we give our first-born for our transgression, the fruit of our bodies for the sins of our souls—None of these things are required at our hands, but we would come in his name, which is

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exalted

exalted above every name, even the name of Jesus Christ thy Son our Lord—with him thou art always well pleased, and hast encouraged us to ask every blessing for his sake. We worship the Lord of all Lords, whose mercy endureth for ever, and whose tender regards are over all thy works.—All beings wait upon thee, for from thee every good proceeds—thou openest thine hand and satisfieth the desire of every living thing—the grass that groweth for cattle, and herb for the service of man, are thy gift, thou sovereign Lord of all.—The wonders of our frame and constitution are the work of thine hands, and the powers of our minds are the gifts of thy goodness! O Lord our governor, how excellent is thy name in all the earth!—who can describe thy mighty acts!—who can shew forth all thy praise!—When we think or speak of thy mercies, they are more than can be numbered.—We will give thanks unto thee as long as we live, and will praise thy name for ever and ever.

We

We acknowledge our vileness and unworthiness—we have forfeited every title to thy favor—all our righteousness is defective, and will not stand the scrutiny of thy justice—our goodness fades as the leaf, 'tis like the morning cloud and the early dew, it soon passeth away—our very repentance needs repenting of, and our tears want washing from their spiritual impurity—Wash us thoroughly from our iniquities, and cleanse us from our sins—though our sins are as scarlet, and of the deepest dye, may they be pardoned and forgiven for his sake, who purchased the church with his own blood.

By thy good hand upon us we are brought to the close of another week—Goodness and mercy have followed us hitherto, thy fatherly care and watchful providence have been our constant attendants—we will praise thy name for ever, and will never forget the loving-kindness of the Lord, but be telling of his salvation from day to day—how many seen and unseen difficulties and

dangers have we escaped, and how many special mercies have we been partakers of! let thy blessing, O Lord, be continued to us this night—Confiding in thy fatherly goodness and care, we would lay us down in peace, praying for thy protection, that we may be strengthened and fitted for thy worship and service the ensuing day, and for attending thee in the ordinances of thine appointment—And as one week after another is passing over our heads, may we be preparing for our final change, may we wait all the days of our appointed time till that change arrives—be it sooner or later may we be ready for it, and inherit the kingdom prepared for us from the foundation of the world—All we ask is in the name, and for the sake of Jesus Christ our Lord and Savior, who has taught and commanded us when we pray, to say,

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as
it

SATURDAY EVENING. 101

it is heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, and ever. Amen.



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A GENERAL INTERCESSORY PRAYER
FOR ALL RANKS, DEGREES, AND
CONDITIONS OF MEN, WHICH MAY
BE USED AS TIME AND CIRCUM-
STANCES ADMIT.

O GOD, the creator and preserver
of all mankind! we humbly be-
seech thee for all sorts and conditions of
men, that thou wouldst be pleased to
make thy ways known unto them, thy
saving health unto all nations—more
especially we pray for thy choicest bles-
sings upon the kingdoms and nations of
which we are a part—most heartily we
beseech thee, the King of Kings and
Lord of Lords, with thy favor to behold
our most gracious sovereign King George,
and so to replenish him with the grace
of thy Holy Spirit, that he may always
incline to thy will and walk in thy ways
—let him be under the continual guid-
ance of thy wisdom, and the care and
protection of thy providence—may he
2 be

INTERCESSORY PRAYER. 103

be the faithful guardian of public order, liberty and happiness—in wisdom and righteousness, justice and clemency, may he rule the people—assist him in the important duties of his government, preserve him from the designs of his enemies, give him the hearts of his subjects, and prosper all his designs for the public good—may his reign be long and prosperous, and may he finally exchange an earthly for a heavenly diadem, even a crown of righteousness, which shall never fade away.—And may it please thee, thou fountain of all goodness, to bless and preserve our gracious Queen Charlotte, his royal highness George Prince of Wales, and all the royal family—may thy watchful providence evermore defend them from all evil, and prosper them with all good—may they cultivate all those virtues which will render them ornaments to their stations, and blessings to the world—guide them by thy counsel in this world, and hereafter receive them into thine everlasting kingdom.

Bless

Bless the King's counsellors, the high court of parliament, the nobility, judges, magistrates and commonalty of these lands, may they discharge the duties of their respective stations with understanding and wisdom, with integrity and honor—may they severally employ their example and influence in the support of public order and virtue, and be faithful stewards of the manifold gifts of thy bounty—that from the wise and faithful execution of our laws, the guilty may ever meet with necessary punishment, and the injured and oppressed find sure relief.

Preserve the peace, liberty and happiness of our native country—defend us from the designs of our enemies, and from all great and wasting calamities, and continue unto us the uninterrupted enjoyment of the blessings of civil society—Continue and confirm to the inhabitants of these kingdoms, the excellent form of government established amongst us; and may our liberties, civil and religious, be preserved inviolate to
our

INTERCESSORY PRAYER. 105

our latest posterity—and at the same time may principles of loyalty and due subjection prevail amongst the inhabitants of this isle and its adjacent dominions—may we render to Cæsar the things that are Cæsar's, not forgetting the higher obligation, to render unto God the things that are God's.—And above all we pray, because it is for the sake of all, that a double portion of thy spirit may rest upon all those who are appointed to minister in holy things; let thy blessing descend, in a particular manner, upon the most reverend the archbishops, the right reverend the bishops, the reverend the deans, the prebendaries, and all the inferior clergy belonging to the church established in these realms; neither pray we for these alone, but for every other protestant minister and congregation, who in some particularities may differ from us—enlighten all the ministers of the christian religion with true knowledge and understanding of thy word, and grant that all they that do confess thy holy name,

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may

may agree in the truth of thy holy word, and live in unity and godly love; —may they ardently pursue the great and good work of instructing the ignorant and reclaiming the vicious; and by the excellence of their doctrines and the holiness of their lives, may they save themselves and those who hear them—that uncorrupted by the desire of gain, and unseduced by the love of applause, they may pursue the great ends of their office with simplicity of intention and christian fortitude, opposing error and reproving vice in the spirit of love and meekness, approving themselves the servants of God without rebuke, in the midst of a crooked and perverse generation, amongst whom may they shine as lights in the world, that they may finally deliver up their accounts with joy, when the great shepherd and bishop of souls shall require them at their hands.

Look down, we beseech thee, with an eye of mercy and regard upon every institution of human learning and ingenious

INTERCESSORY PRAYER. 107

nuous education, and particularly upon our two universities of Oxford and Cambridge—may they promote useful knowledge and the true principles of religion and virtue—and teach those who enjoy the benefit of such institutions, to apply with assiduity to a pursuit so laudable, and to establish early habits of piety and benevolence, industry and sobriety, that they may be qualified to support a respectable and useful character in the world;—and may every christian institution, every academy and seminary appointed for religious purposes, by whatever systems of faith or modes of worship they are distinguished, increase in zeal, not for the several distinctions which separate them, but for the great cause in which they should be all united—the cause of religion and virtue.

Send down thy heavenly blessing upon every part of the christian world—put an end to all persecution and usurpation over the judgments and consciences

of men—let wisdom and goodness, liberty and peace, charity and happiness, every where abound.—May all the families and kingdoms of the earth be brought to the knowledge and worship of thee the only true and the living God—May all who bear the christian name be purified from all unchristian principles and practices, and approve themselves worthy the honorable character which they sustain—more especially, may they exercise that spirit of candor and charity towards each other, which is the bond of peace—May the gospel of Jesus Christ be more generally received, more perfectly understood, and more constantly regarded throughout the world; and let all who name the name of Christ evermore depart from all iniquity.

May all those who appertain to us in every relative capacity, be the peculiar objects of thy fatherly care and compassionate regards—as their persons are various, so of course must their necessities

INTERCESSORY PRAYER. 109

ties be—mercifully suit thy blessings to their wants, put their tears into thy bottle, write their names in the book of life, and may their souls be precious in thy sight—let all their temporal concerns be so disposed of by thy providence, that they may receive comfort therefrom in the midst of a world of trouble and difficulty—but above all, may they be adopted into thy family, become heirs of God, and joint heirs with Christ Jesus!

Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate—that it may please thee to comfort and relieve them under their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions.—Bring into the way of truth all such as have erred and are deceived—strengthen such as do stand, raise up those who fall, and comfort all that mourn, give them beauty for ashes, the oil of joy for mourning,
and

110 A GENERAL PRAYER.

and the garment of praise for the spirit of heaviness—Provide for the fatherless and widows, and all who are desolate and oppressed—Assist all who are in necessity or trouble, and have compassion upon all who are afflicted—Bless our friends, reward our benefactors, forgive our enemies, persecutors and slanderers, and turn their hearts.

Accept, O gracious Father, the pious sentiments of our hearts, and the devout homage of our lips, which we offer unto thee in the name and as the disciples of Jesus Christ our Lord, who has taught us to address thee as

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

A SUITABLE MEDITATION ON
CHRISTMAS-DAY.

WHEN man came out of his Creator's hands, he was perfectly holy, just and good—his nature was worthy its author, and made like himself.—The continuance of our first parents in this sinless state, is generally believed to be of very short duration—sin entered into their earthly paradise, and they fell a sacrifice to its insinuations, involving themselves and their posterity in the curses consequent upon their own original transgression—these are facts established by the authority of Scripture, and confirmed by incontestible proofs; our own church, in her articles and homilies, very explicitly treats of them, and describes mankind in general as alienated from God—naturally averse to all good, and prone to every evil inclination and action! where then must such creatures be but in the
high

high road to destruction, without any true propensity to turn unto God and live.—In this desperate situation of things, when there was none in heaven or in earth to pity or save, the divinity himself took this arduous task into his own hands—his own glorious nature, though one in essence, yet consists of a trinity of persons—one of whom condescended to take our nature upon him, and what was determined before all worlds was accomplished at this time, when he was born of a pure virgin, to the wonder and astonishment both of angels and men—the former celebrating his birth with hymns of praise and thanksgiving, and making known to the enraptured shepherds the mysteries of a Redeemer's advent—"Unto you is born this day in the city of David, a Savior, which is Christ the Lord"—but lest they should expect a prince, accompanied with outward pomp and magnificence, the place of his birth was described as ignominious and mean; this shall be a sign unto you—you shall find

the babe wrapped in swaddling clothes, and lying in a manger; but at the same time telling them the blessed effects of his incarnation—for immediately the multitude of the heavenly host broke out into this triumphant doxology—“Glory to God in the highest, and on earth peace, good will towards men.”

Thus this adorable person, for us men and for our salvation, was for a little time made lower than the angels themselves—they beheld their Creator and Lord, when born at Bethlehem, wrapt in swaddling clothes and laid in a manger—Though surrounding cattle were the chief attendants of the infant Messiah and his virgin mother, and in all outward appearance the new-born Savior was, from the moment of his nativity, forsaken, despised, and rejected of men, he was still revered of angels—the church of the redeemed bowed the knee, and unfallen spirits sung in that ignominious place, where horses fed and oxen lowed—the presence of God

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incarnate consecrated the stable into a temple of glory, and ennobled the manger where he slumbered into a throne of grace.

Yet the angels were not the only worshippers of the incarnate Deity; many great and wise men from the East being directed by a star designated for that purpose, and which attended them all their journey, pointing out the road, fixed its temporary residence over the place where Immanuel was born—the wise men rejoiced when they saw the star, but more so when they beheld their Savior and their God—they instantly fell down and worshipped him, and out of their treasures presented unto him, gold and frankincense and myrrh.

Thus was his birth celebrated by the multitude of the heavenly host—by shepherds who watched over their flocks by night—by the wise men sent from Herod—by old Simeon, and Anna the prophetess—these, and only these, seem-

ed to have acknowledged him in his low estate, and upon his first entrance into our world; for though the benefits accruing from his incarnation are of such universal extent, and entered upon with such unparalleled benevolence, he was slighted at his birth—abused, reviled, and contemned in the subsequent part of his abode in our world.

What remains for us who profess to be the disciples of such a master, upon the commemoration of this day, but with adoring hearts and thankful lips to sing the praises of our incarnate Lord—to meditate on the wonders of his astonishingly disinterested love, and in our humble degree to follow the example of his holy life, to imitate him in his imitable perfections. I shall now proceed to some devotions suitable hereto, taking it for granted that the public worship of God, as established by our church, will be carefully attended by every devout christian.

A PRAYER FOR THE COMMEMORATION OF CHRISTMAS-DAY.

O THOU incarnate Word of God most high, who didst condescend to lay aside the glories of immortality, and veil thyself in human form; passing by the nature of angels, and wast made of a woman—born in our world, in our nature, with all its weakness and infirmities, but without one stain or spot of sin or defilement—glory and honor and thanks be to thy divine and adorable Majesty, that when no eye pitied, the bowels of thy compassion yearned in our behalf, commiserated our case, and came down to our help—The word was made flesh and dwelt amongst us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth.—Thou hast indeed raised up a great and mighty salvation for us, to heal and forgive the sinful, to help the miserable, and to save that
which

which was lost.—God so loved the world, that he gave his only begotten Son to answer these blessed purposes, and greater love than this none can shew. O what manner of love, what manner of mercy, what manner of grace is this, that the eternal Son of God should become the mortal son of man—that we who were enemies and strangers might be reconciled to God, and adopted into the family of heaven—made heirs of God and joint heirs with Christ Jesus—that we might be translated out of the kingdom and dominion of Satan into that of his dear Son—that the spirit of his Son might be sent forth into our hearts, that we might cry Abba Father. May we praise the Lord for his goodness, and for such wonderful works manifested to the children of men—may our souls magnify the Lord, and our spirits rejoice in God our Saviour, who has remembered us for good, who has visited and redeemed his people.

And

And since thou hast laid help upon One mighty to save, and hast found a ransom for us, grant that we may gladly receive the welcome news—that Jesus Christ is come into the world to save sinners—that he who came into the world in the fulness of time, may be formed in our hearts as the hope of glory—and as the way of salvation is plainly declared unto us, let us evermore walk therein. Thy name wast called Jesus, that thou mightest save thy people from their sins—so redeem us, gracious Lord, from all iniquity, and purify us unto thyself a peculiar people, zealous of good works—that walking in the faith of thy gospel, and in the ways of thine appointment, we may finally inherit the kingdom purchased for us by all the blessed effects of thine holy incarnation.—Hear us, O God our Savior, and bless us for thy mercies sake, Amen.

A SUITABLE MEDITATION ON
GOOD-FRIDAY.

BEING so called in commemoration of that tragical, and yet glorious event of the death of the Son of God—tragical, because he was by wicked hands crucified and slain—glorious, because on it our salvation depends—for had he not died, mankind would never have been saved—so that what we deplore on one hand, we are thankful for on the other.

We have already treated on the miraculous incarnation of the Messiah, and if we trace him from infancy to a state of youth, we shall find him busied in following the occupation of Joseph his reputed father; so that the Jews said concerning him, Is not this the carpenter, the son of Mary?—He who laid the foundations of the earth, and by his excellent wisdom made the heavens—
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he who shakes the system he hath made, and the pillars thereof tremble; who speaketh to the sun and it shineth not, and scaleth up the stars—even he disdained not to fix a mark of honor upon honest industry, by earning his own livelihood as soon as his age would permit, and until he commenced the great work of the ministry.

Though the blessed Jesus was conceived and born without original sin; and though his life was exempted from the remotest shadow of actual transgressions, still he vouchsafed to stamp the highest authority on the laver of typical regeneration, by his own personal submission to the ordinance of baptism, during which ordinance the heavens were opened, and the divine complacency was audibly testified in the person and priesthood of his incarnate son.

Shortly after he was assailed in the wilderness by the enemy of God and man—he conflicted with Satan, and was
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more than conqueror over him—Paradise was lost by the yielding frailty of Adam, and paradise was regained by the unrelaxing firmness of Jesus Christ the righteous—In this, and every other part of his life and work, he was left alone and unsupported by any visible agent; but after he had foiled his adversary, we are informed, that angels came and ministered unto him—thus did the captain of our salvation bruise the serpent's head, and was tempted in the wilderness, that he might be able to succour them that are tempted—so that no weapon formed against the heirs of salvation shall finally prosper or prevail.

The Son of God commenced a minister of the gospel soon after his temptation in the wilderness.—How beautiful upon the mountains were the feet of him who brought good tidings, and published peace between God and sinners—himself the peace-maker and the publisher of it—how often did he consecrate the mountains of Judea by his

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own personal ministrations, and cause the hills of the earthly Canaan to echo with the sweetest notes of salvation.

And though the ministry of the word, and his disputations with the Rabbies, Scribes and Pharisees of those days, employed a great part of his time, and another part was taken up in delightful converse with his disciples, on the nature of his kingdom and government, in healing the sick, casting out devils, miraculously feeding multitudes, cleansing the lepers, opening blind eyes, raising the dead, and in many other exertions of his divine power and godhead—yet we find him frequently retiring in secret approaches to God, breathing out his soul in strong crying and tears—He would often withdraw to some desolate mountain or unfrequented field, and spend whole nights in communion with his Father; like the solitary but melodious nightingale, he retreated from the scenes of hurry and observation, to send up the heavenly breathings of his soul in undiverted

undiverted supplications and unmolested praise—Not a sigh that heaved the Mediator's breast, nor a groan he uttered, nor a petition he advanced, but was noticed, accepted and recorded in heaven, and shall have its full effect, in the glory of his Father, and the salvation of all his people.

On the mount of transfiguration, prior to his last sufferings, he was attended by the glorified soul of Moses, and the glorified person of Elijah—these were dispatched as heavenly ambassadors, to converse with him on the subject of his own decease, which he was shortly to accomplish at Jerusalem—and soon after that solemn night arrived, on which he was sold and delivered into the hands of sinful men!—he retired for the last time before he suffered, into the garden at the foot of the mount of Olives, where he had often enjoyed many delightful seasons of fellowship with God—in this very garden of Gethsemane must he likewise experience the out-pourings of his Fa-

ther's wrath in our place and stead.—
Here it was that his righteous soul became exceeding sorrowful, even unto death—here it was that the spotless victim began to feel the dreadful weight of imputed guilt, and the terrors of avenging justice—when his inward agony forced his blood from his veins through his threefold vesture—when himself lay prostrate on the earth with his garments literally rolled in blood—when, as the surety of the covenant and substitute for his people, he actually bore the sins and carried the sorrows of the whole world—and with the names of every true Israelite upon his heart, our great high-priest, Jesus the Son and Lamb of God, sustained that punishment for sin which must otherwise have been levied on sinners to all eternity,

He received the insidious kiss of Judas—he was mocked and struck and spit upon—cloathed with insulting scarlet, and crowned with a wreath of thorns—he was tied to the ignominious pillar

pillar and scourged with rods of knotted wire—the ploughers ploughed upon his back and made long furrows.

He was finally led as a lamb to the slaughter, sinking under the weight of his cross—he was nailed to the instrument of death, and groaned from the deepest recesses of his agonizing heart, that exclamation of overwhelming woe, “My God, my God, why hast thou forsaken me.” During the six hours he remained alive on the cross, he was suffering the vengeance due to our sins, and during the last three the sun drove back his chariot—there was darkness over all the earth, a midnight nature shuddered to behold!

What remains then, after having accompanied our Savior from his birth to his crucifixion, but that we should look upon him whom we have pierced and mourn—that we should see the malignity of sin through the sufferings of our dear Redeemer—that we should smite our hearts

hearts with penitential sorrow when we see the Savior bleeding, undergoing the punishment instead of us, taking the burden of guilt from our shoulders and bearing it in his own body on the accursed tree, to deliver us from the wrath to come, and to purchase eternal redemption for us.—Let us endeavour to testify the power of Christ's death, by crucifying the old man, and destroying the whole body of sin, that from henceforth sin may not reign in our mortal bodies, that we may glory in nothing but the cross of Christ, by which the world is crucified unto us and we unto the world,

A PRAYER

A PRAYER FOR THE COMMEMORATION
OF GOOD-FRIDAY.

O HOLY, blessed and adorable Savior, who didst suffer death upon the cross for our redemption, and didst undergo unparalleled insults and contumely from the creatures of thy power, whom thou camest into the world to save and redeem.—Thy life, O holy Jesus, was a life of hardship and suffering, which no tongue can adequately express, and thy death and passion such as angels themselves cannot describe—thou didst bear our sins in thine own body on the tree!—thou wast throughout a man of sorrows and acquainted with griefs, and when the bitter cup of sufferings was put into thine hands, thou didst drink it up even to the very dregs!—thou didst tread the wine-press of thy father's anger alone, and of the people there was none with thee—and finally finished the work given thee to do! What shall we render and ascribe to thy name, O thou suffering
Savior

Savior of sinners, who hast purchased us with thine own blood—our sins, our transgressions, and the multitude of our iniquities, pierced thy blessed heart, occasioned thy dreadful groans!—Lord, what is man that thou shouldst take such knowledge of him, and do such wonders for him—no returns can equal thy kindness, no praises sufficiently celebrate thine incomparable goodness—send forth thy spirit into our cold and frozen hearts, and there shed abroad a Savior's love—let thy precious death and passion create and occasion in us a death unto sin, a new life unto righteousness—We are not our own, we are bought with a price, let us glorify God in our bodies and spirits which are thine—we were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot! Grant that the life we live in the flesh may be by the faith of the Son of God, who loved us and gave himself for us—let our faith in the sacrifice of
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the cross be fixed and unwavering, and may that faith purify our hearts, work by love, and overcome this present evil world.—We ask this and every other mercy for thy own sake, and in thy own name. Amen.



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A SUITABLE MEDITATION ON
EASTER-DAY.

AT the close of our last chapter for Good-Friday, we left the suffering Savior agonizing on the cross—an agony no tongue can express, or any heart of man conceive—for as no eye hath seen, no ear heard, nor hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him, so the price and purchase of that inheritance is truly inconceivable—yet it appears, that previous to the dismissal of the human soul of Christ from his body, the light of God's countenance returned, when he triumphantly cried out, “It is finished.” The expiring Mediator did then receive the oil of joy for mourning, and the garment of praise for the spirit of heaviness—the Sun of Righteousness goes down without a cloud, and he departs in peace with these words upon
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his lips, " Father, into thine hands I commend my spirit." — Words that pierced the earth to her center, and shook her in her orbit, cleft the ponderous rocks, rent the vail of the temple in twain, and unlocked the abodes of death—light revisited the earth when the human soul of Christ ascended from the cross—when he rode on cherubs, and did fly and went up to his throne as upon the wings of the wind.

A few disconsolate disciples, together with Joseph of Arimathea, and Nicodemus, a ruler of the Jews, released his precious remains from the cross, and consigned them to a virgin tomb—thus was the Lord of Life counted with them that go down into the pit, free among the dead, like the slain that lie in the grave, who are remembered no more, but are cut off by God's hand; when he was laid in the lowest pit, in the place of darkness, and in the deep.

But God would not suffer his holy
One to see corruption.

He arose on the third auspicious day—an angel of God burst the seal, and rolled away the stone from the entrance of the cavern and sat upon it—his countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake and became as dead men.—Mary Magdalen, and the other women who had embalmed their Lord with spices and perfumes, were the first visitants at his tomb on this first morning of the week—their care and concern was, how shall we roll away the stone from the door of the sepulchre!—but to their great surprize this obstacle was removed—they had free admision into the sepulchre, and saw this angel of light instead of their Savior, who immediately interrogated them, Why seek ye the living among the dead—he is not here—he is risen.

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The remaining disciples were satisfied, one by one, with ocular demonstration of this glorious event, to whom, in various modes, the risen Lord appeared—to some as they were journeying to Emmaus, and to them altogether, except Thomas, where they were assembled for fear of the Jews—If the general appears to be slain, 'tis usual for his soldiers to fly; but when he shews himself alive, his rallying troops forget their panic, and return to their deserted banners—Such was the conduct of the apostles and disciples of our Lord—they threw down their shields, and fled, when the Captain of their Salvation fell—they resumed their arms, and flocked to his person, when the Prince of Life revived.

For the space of forty days, he manifested himself to them after his resurrection, instructing them in the things pertaining to the kingdom, comforting them under their difficulties, exhorting them to a steady profession of his name, and assuring them of his continual spiritual presence—Lo I am with you always, even to the end of the world.

A PRAYER FOR THE COMMEMORATION OF EASTER-DAY.

O THOU risen and triumphant Savior, who didst burst the barriers of the tomb on the third auspicious day, because it was not possible thou shouldst any longer be holden of death, than to answer the purposes of thy grace in our salvation from the grave, and to open the gate of everlasting life to all who believe in thy name—Thou didst die for our sins, most gracious Lord, thou didst rise again for our justification, and finished the work given thee to do—Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, even to an inheritance incorruptible and undefiled and that fadeth not away, which is now reserved in heaven for us—'Tis he that liveth and was dead, and behold he is alive for evermore, Amen, and has the keys of hell and of death—The Lord liveth, and blessed be our rock,

rock, and let the God of our Salvation be exalted—He that bore our griefs, and carried our sorrows, who was indeed a man of sorrows and acquainted with griefs, has wrought eternal redemption for us, with his own right hand and with his holy arm hath he gotten himself the victory.—Our eyes are unto thee, thou that art the resurrection and the life, who hast life in thyself, and canst quicken whomsoever thou pleasest.—May the power of thy resurrection be felt and experienced in our hearts, quickening us from a death in sin to a life of righteousness—raising us from the grave of our sinful lusts and carnal appetites, to newness of heart and holiness of life—that having our part in the first resurrection, on us the second death may have no power—that being risen with Christ, we may seek those things that are above, where Christ sitteth at the right hand of God—to whom with the Father and the Holy Ghost, be now and ever ascribed all possible honour, might, majesty, and dominion, henceforth and for ever. Amen.

A SUITABLE MEDITATION ON THE
ASCENSION OF OUR LORD JESUS
CHRIST.

FORTY days being expired since our Lord's resurrection, he led forth his disciples to the mount of Olives, where he took his last farewell on earth of those who were to see him no more on this side glory. The shepherd of Israel had led them hitherto, his unexampled diligence, his inexpressible tenderness, his exquisite skill, his all-subduing might, and his unwearied patience, had attended, watched over, conducted, defended and borne with their weaknesses during his earthly ministrations, whilst he was working out their eternal salvation.—By him, the door of life, they entered in, were saved, went in and out and found pasture.—He healed their wanderings, restored their backslidings, pitied their weaknesses, forgave their denial of him, and led them

them in the paths of righteousness, and all this by his personal presence—How great must their affliction be, how pungent their sorrow at his removal from them, had he not revived them with an assurance of their soon receiving such a plenitude of the Holy Ghost and of power from on high, as they had never yet experienced.

And now the great High Priest, Jesus the Son of God, and God the Son, is for passing into the heavens, to be glorified himself with that glory which he had with the Father before the world was.—When Elijah was taken up into heaven by the ministry of seraphs, sublimely stiled a chariot and horses of fire, the ascending prophet dropped his mantle on the plaintive Elisha below, with which Elisha smote the waters of Jordan, so that they parted hither and thither, and Elisha went over—so the ascending Savior entailed his blessing, and, as it were, bequeathed his mantle to the children he left behind, wherewith

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they

they are enabled to smite the waters of affliction, and temptation, nay, of death itself, which shall cleave in twain like a scroll that is rolled back, and leave a way for the ransomed of the Lord to pass over.

In all our dangers and distresses, but chiefly in our last and greatest need, O Lord, let thy rod, the scepter of thy kingdom, and the bequest of thy spirit, guide and support our steps, till through the dreaded valley we pass to the heavenly mountain, on which St. John saw the Lamb standing with a great multitude redeemed from the earth.

And it came to pass, that while he blessed them he was parted from them, and was carried up into heaven.—We must now form to ourselves an idea of the Lord of Glory making his public entry into the eternal temple in heaven—as of old by the symbol of his presence, he took possession of that figurative and temporary structure which
once

CHRIST'S ASCENSION. 139

once stood upon the hill of Sion—we are to conceive him gradually rising from Mount Olivet into the air, taking the clouds for his chariot and ascending up on high, while some of the cherubic hosts were dispatched as heralds, making proclamation as they flew—Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, that the King of Glory may come in—Who is this King of Glory, chaunted others of the extatic legions—the Lord strong and mighty, the Lord mighty in battle, returning as a conqueror from his successful warfare—the Lord Jesus victorious over sin, death and hell!—Who shall ascend into the hill of the Lord, and who shall rest in his holy place?—he alone of whom it could be said, that he had clean hands and a pure heart—the Lord of Hosts, the all-conquering Messiah, he is the King of Glory. Amen. Hallelujah.

Thus did God go up with a shout,
and the Lord with the sound of the
S 2 trumpet

trumpet—attending spirits sang, Rise up, Lord, and let thine enemies be scattered—while the gazing disciples responsive from below, replied—Return, O Lord, to the many thousands of Israel—Might it not be said concerning these highly favoured persons, who were witnesses of his ascension, they have seen thy goings, O God, even the goings of my God, my King in the sanctuary.

Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession of his name—for the ascension of our Savior into heaven is a most eminent confirmation of the christian faith, the very glory of the gospel, and is a most triumphant argument against infidelity—let us therefore hold fast the profession of this faith, and practise those duties which this profession requires—as our blessed Redeemer is thus highly exalted far above all principalities and powers, and is for ever sat down
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CHRIST'S ASCENSION. 141

at the right hand of the Majesty on high, let us also be exalted to heaven in heart and affection—where our treasure is there will our hearts be also—and our principal business in this world is to fit and prepare ourselves for the enjoyment of a better, even that city which hath foundations, whose builder and maker is God.



A PRAYER

PRAYER FOR THE COMMEMORATION
OF ASCENSION-DAY.

INCOMPREHENSIBLY great and glorious Immanuel ! who art ascended up on high, who hast led captivity captive, whose triumphant entrance into the celestial gates was the song of angels, and is the glory of the redeemed ; for thou art entered into the holy place, not with the blood of bulls or of goats, but with thine own blood, having obtained eternal redemption for us — We glorify thy name, O thou great High Priest of our profession, that after having bowed the heavens and come down, veiled thyself in human form, undergone the miseries to which our nature is subject, and endured the pressure of divine indignation for our sins — having suffered death upon the cross for our redemption, and made there by thy one oblation a full, perfect, and sufficient satisfaction for our sins, and as a
proof

proof of thy divine power over death and the grave, for the satisfaction and justification of thy people, that they might not be faithless but believing, thou didst trample upon the king of terrors, and art ascended with great triumph into heaven, art gone to prepare mansions of glory for the faithful, and to shower down the blessings of thy spirit on thy waiting children.—Lord remember us now thou art in thy kingdom, regard our supplications, relieve our necessities—let the King hear us when we call, and as thou hast royal gifts in thine hand, and art exalted to give repentance unto Israel, and remission of sins, we humbly beseech thee to give us repentance unto life that needeth not to be repented of, that genuine sorrow for sin which flows from a sense of thy pardoning mercy, and will be productive of fruits meet for repentance, that so we may receive the promise of forgiveness which thy gospel holds out unto us, and walk before thee as pardoned sinners, keep our garments unspotted

spotted from the world, and have our conversation in heaven, whither thou art gone before, from whence we look for the Savior, who shall come the second time without sin unto our salvation, which God of his infinite mercy grant for the sake of Jesus Christ our Lord. Amen.



A SUIT.

A SUITABLE MEDITATION ON
WHITSUNDAY.

AFTER our blessed Savior had in the qualities of Prophet, Priest, and King, taken his seat in heaven itself, he in a very short time sent down the promised blessing of the spirit, which he poured out abundantly on his apostles and followers on this celebrated day of Pentecost.—They were assembled in their usual manner on the first day of the week, for the purposes of divine worship, when suddenly there came a sound from heaven, as of a mighty rushing wind, and filled all the house where they were sitting—and there appeared unto them cloven tongues like as of fire and sat upon each of them—hereupon they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance.—It is remarked by an eminent

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reverend

reverend and learned Dr. South, that so necessary is the knowledge of the different languages to the formation of a christian minister, that God worked an especial miracle for the very purpose of instructing these illiterate men (for such till now they undoubtedly were) in those different languages which at that day were necessary for the discharge of their sacred function—However this be, or whether or not they retained the knowledge of the different languages after the Holy Spirit was departed from this extraordinary visit, I will not pretend to say—yet certain it is, that for the time being, this gift of tongues was remarkably salutary for the promulgation of that gospel which they were designated to inculcate in every part of the world.—Pentecost was a feast of the Jews, observed by them in memory of the delivery of the law from Mount Sinai, and to intreat the divine blessing upon their ensuing harvest—at this feast there were vast numbers of profelytes, natives of fifteen different nations, who, hearing

hearing of this wonderful phænomenon, repaired to the place where the christians were met, and every man in his own language heard them declare the wonderful works of God.—Such a marvellous instance of divine power could not fail of exciting their attention, in spite of the malevolence and wickedness of the Scribes and Pharisees, who wanted to controvert the miracle, and to ascribe these amazing transactions to the effects of new wine—but so mean a subterfuge as this, which contradicted itself, and was most amply answered in St. Peter's sermon, could not counteract the divine designs; for amongst the numerous hearers there were numerous converts to christianity made, not less than three thousand at one and the same time—the church was established from this very memorable epocha, and distant nations heard the blessed sound of a Savior's name—the potentates of the world saw the miracles of the apostles, the courage and constancy of the martyrs, and the daily increase of the church, notwith-

standing all their persecutions—they beheld with astonishment the rapid progress of the faith throughout the Roman empire—they called upon their gods, but their gods could not help themselves—idolatry expired at the foot of the victorious cross, and the power which supported it became christian.

In this way and manner was the christian religion established, at a time when the grossest spiritual darkness covered the earth—not by fire and sword, plunder and rapine, fraud and violence, but by the far more attractive and powerful influences of the ever-blessed spirit—that spirit which was so abundantly poured out on the day of Pentecost upon the first followers of Christ, and which is the constant attendant of every devout christian throughout his state of warfare and probation—the haven where we would be lies beyond, a dreary wilderness, and a dark valley—let us therefore cultivate and improve our acquaintance with so desirable a friend—let us not
provoke

provoke his departure, nor quench his motions—let us improve every motion of his will, and embrace every tender of his mercy, so shall we receive grace for grace at his hands, and be going on from strength to strength, till we arrive perfect before the God of Gods in Sion.



A PRAYER

A PRAYER FOR THE COMMEMORATION
OF WHITSUNDAY.

O GOD, the King of Glory, who hast exalted thine only Son Jesus Christ, with great triumph unto thy kingdom in heaven—thou hast led captivity captive, thou hast conquered the conqueror, bound the strong one, redeemed human nature from the grave, and triumphantly carried it with thee to the throne of God—thou hast received gifts for men, yea for the rebellious also—and being thus ascended into thy glory, thou hast received of the Father the promise of the Spirit with all his gifts and graces, to bestow upon the sons of men, even upon such as heretofore have not only broken thy laws, but appeared in arms against thee, and hast made them a living temple to thine honor, an habitation of God through the Spirit.

O God, the Holy Ghost, who didst on the day of Pentecost descend upon men with extraordinary blessings in thine hand—we humbly and earnestly beseech thee

thee to illuminate us with the knowledge of divine truth—open to our understandings the mysteries of thy word, and sacraments, that we may rightly understand the one divested of every error, superstition and prejudice, and rightly observe and improve the others to thy honor, and to our own edification and growth in grace.—Lead us into all truth, thou Spirit of Truth—and as there are many intricate paths in which many stumble and fall, let the secret influences of thy grace guide and lead us in that path which shall issue in endless glory.—May we never so forget the Rock of our Salvation as to quench thy motions, or provoke thy departure—take not thy Holy Spirit from us, but let the joy of the Holy Ghost be our portion, then shall we be exceeding glad—so shall we be brought eventually to the land of perfect light, truth, and vision, adoring thee for thy guidance, and praising thee for thy marvellous loving kindness during the endless revolutions of eternal ages. Amen.

Occasional

Occasional Prayers and Thank- givings, for particular Condi- tions and Providences.

A PRAYER FOR A SICK PERSON.

AL MIGHTY God and most mer-
ciful Father, who art the foun-
tain of happiness, and whose beneficence
extends to all thy creatures, for thou art
good to all, and thy tender mercies are
over all thy works—thou art the former
of our bodies, and the father of our spi-
rits—thy hands have made us and fa-
shioned us, thou hast breathed into us
the breath of life, and on thee alone our
existence depends.

Thou madest man out of the dust of
the earth, and thou sayest, return, ye
children of men—our breath is in our
nostrils, thou takest it away, we die, and
return

return unto the earth—Is there evil in the city, and the Lord hath not permitted it, for wise and glorious purposes, to us unknown, and wisely hidden?—Pining diseases, and destroying sicknesses, are messengers from thine hand, to teach us our dependance upon thee, and to warn us of thy displeasure—let the visitation of thy providence upon thine afflicted servant, who is now labouring under pain and sickness, be considered as a mark of thy fatherly goodness! strengthen and comfort his [*or her*] soul in the time of affliction—with submission to the wisdom of thy providence, be thou pleased to restore him and remove his disorder—lay no more on him than thou wilt enable him to bear with patience and quietness of mind.—One of the consequences of sin is sickness and disease; yet there is balm in Gilead, there is a physician there—graciously grant that his afflictions may produce in him the peaceable fruits of righteousness, to the honor of thy name, and though affliction for the present is grievous, may the consequent

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154 OCCASIONAL PRAYERS.

effects redound to thine honor—may he manifest his thankfulness to thee his great preserver, and be useful in his day and generation.

If otherwise thy providence has determined, may the day of his death be better than the day of his birth—following the example of his blessed Redeemer, in death as well as in life, may he with joy commend his spirit into thine hands, with chearful patience and fortitude, and in joyful expectation of thy mercy unto eternal life—may the testimony of a good conscience, and the hope of thy favor, as manifested to sinners in Christ Jesus, support him when heart and flesh shall fail—may he leave the world in peace of conscience and with joy in the Holy Ghost—let his translation be easy and happy, may he be received into thy heavenly kingdom, and be made a partaker of that happiness which eye hath not seen, nor ear heard, and which hath not entered into the heart of man to conceive.

And

And may all of us who are now in health and strength, adore and praise thy sovereign name for these inestimable benefits, and be taught by this afflicting providence to prepare for our own sickness and dissolution—may we not abuse our bodily strength, by encouraging ourselves in sinful security and impenitence, that whenever such an event may arrive, we may be doing our master's will, be found of him in peace and ready to enter into his joy—that whenever our health is turned into sickness, and our strength into weakness, we may not be cast down and perplexed, but experience those divine supports and comforts which the world cannot give, nor death itself take away.

These our prayers and supplications we offer up unto thy divine Majesty, in the name and mediation of Jesus Christ thy Son, and our Lord and Savior. Amen.

THANKSGIVING FOR RECOVERY
FROM SICKNESS.

WE render and ascribe united thanksgivings unto thy name, O God, who healest all our diseases, and redeemest our lives from destruction—the living, they shall praise thee, as we do this day—We rejoice in the contemplation that our times are in thine hands—sickness and health are at thy disposal, for thou bringest down to the grave and thou raisest us up again—thou hast delivered our eyes from tears, and our hearts from sorrow—thy servant whom thou hast lately afflicted is now a monument of thy sparing mercy; thou hast chastened and corrected him [*or her*] but hast not given him over unto death, and to thy good providence we ascribe it, that the voice of health and rejoicing is again heard in our habitation—thou hast turned our mourning into joy, and our fears into songs of praise—we will praise thee, O Lord, with our whole hearts, for, thou hast dealt bountifully with us.

May

RECOVERY FROM SICKNESS. 157

May thy servant, whom thou hast thus most mercifully spared, be enabled to walk more punctually and exactly in the way of thy commandments—may he be chearfully and faithfully devoted to thy glory, and employed in thy service; that his body and spirit having been purchased by the death of thy blessed Son, and being now redeemed from the grave by the interposition of thy providence, it may be his constant endeavour to glorify thee in them both, which are thine!

Graciously grant that every one of this family in particular, may so number our days as to apply our hearts unto wisdom, that knowing by what an uncertain tenure we possess all created benefits, we may the more eagerly pursue those incorruptible joys which are at thy right hand—there may we altogether meet and never more be separated, and evermore ascribe to the Trinity in Unity everlasting praises. Amen.

A PRAYER

A PRAYER FOR A WOMAN DRAWING
NEAR THE TIME OF HER TRAVAIL,
TO BE USED IN HER PRESENCE.

O GOD, who hast been our refuge
and strength in all generations,
and art a very present help in every time
of calamity and trouble—shew favor,
we beseech thee, to thy servant, and be
not far from her when trouble is near—
Be thou at her right hand to save her in
the time of her greatest extremity—take
her under thine almighty protection,
preserve her from every distressing fear,
and make her the joyful mother of a
living and a well formed child.

May the joy of her deliverance be so
great as to forget her past anguish, and
in due season restore her to health and
strength—May both root and branch be
preserved to thine honor, and be bles-
sings to the world, that she together
with us may unite in thanksgivings to
thy

FOR A WOMAN IN TRAVAIL. 159

thy name for thy sparing mercy, and
evermore devote ourselves to thy service,
which is perfect freedom.

All we ask is in the name and medi-
ation of Jesus Christ, our only Savior
and Redeemer. Amen.



A THANKS-

A THANKSGIVING FOR SAFE DELIVERANCE IN CHILD BEARING, AND FOR THE BIRTH OF A CHILD.

O ALMIGHTY God, we give thee humble thanks, for that thou hast vouchsafed to deliver this woman, thy servant, from the great pain and peril of child-birth, and hast made her the joyful mother of a living child. We render thanks unto thee, who art the author of life, and all its comforts, that thou hast been pleased to bless this family with another proof of thy distinguished goodness.— We receive him [*or her*] as the gift of thy bounty, we recommend him to thine almighty protection, and devote him to thy service; may his life be precious in thy sight; guard his infancy and preserve his youth; enrich his mind with useful knowledge, and adorn his heart with gracious dispositions; guard him from the snares of a world that lieth in wickedness

FOR THE BIRTH OF A CHILD. 161

wickedness, and train him up for thine everlasting kingdom.

May the mother of this child live before thee—having in the moment of her extremity experienced thy favor compassing her as with a shield, and crowning her with songs of deliverance, do thou, most gracious God and Father, perfect that which concerneth her—May her heart be filled with unfeigned thankfulness unto thee her great Deliverer; and may the remainder of her days be spent in an humble acquiescence with thy righteous will, and a chearful obedience to thy holy commands—that finally by thy mercy she may obtain a greater deliverance, even from death itself, and all its terrors, and be admitted into thine everlasting kingdom, through the merits and mediation of our blessed Lord and Saviour. Amen.

X A PRAYER

A PRAYER FOR A PERSON OR PERSONS
GOING A JOURNEY.

O GOD, who art every where present!—Heaven is thy throne, and the earth is thy footstool;—thy presence pervades universal nature, and we cannot escape the notice of thine eye;—thou art about our path, and about our bed, and spiest out all our ways;—both at home and abroad our safety standeth in thy protection and mercy—to thee, therefore, would we now direct our prayers, in behalf of this [these] thy servant [servants], who is [are] entering upon a journey, humbly beseeching thee to be with *him* in all places whither he may go;—defend *him* from every son of violence, and from every accident of evil;—preserve *him* from complying with any sollicitations to sin, and from conforming *himself* to the manners of the profane,—preserve *him* from all temptations of whatever kind or degree;—prosper *him*
in

FOR PERSONS ON A JOURNEY. 163

in his lawful designs, and in due season return *him* in safety to his habitation and friends.

And be thou pleased, O God, to make us all continually mindful of our progress in the journey of life, that when we arrive at the end of it, we may have reason to bless thy holy name for bringing us to thy holy hill, and to thy resting place, to the end of our faith, the salvation of our souls ;—which God of his infinite mercy grant, for the sake of Jesus Christ our Lord, to whom with the Father, and the Holy Ghost, be endless praises. Amen.

THANKSGIVING FOR A SAFE RETURN
FROM A JOURNEY,

O M O S T merciful and gracious God ! our sovereign protector, and almighty friend ! we would render and ascribe our humble and hearty thanks unto thee, for that thou hast been pleased to return thy servant [servants] in safety and peace to his [their] habitation—thou hast defended him by thy providence from all evil, and prospered him with thy blessing—We rejoice in thy goodness, and give thanks unto thee with our whole hearts.

May thy *servant* manifest his thankfulness to thee his great Preserver, by employing his life in a cheerful obedience to thy righteous commandments—let thy goodness to him in this, and every other instance, incline his heart to gratitude, and teach his lips to sing thy praise;—and may this be the employment
of

A RETURN FROM A JOURNEY. 165

of all our hearts and lips, till we shall sing the songs of the redeemed in heaven.

We address our united thanksgivings to thee, the Giver of all good things, in the name and as the disciples of Jesus Christ, our common Savior and Lord. Amen.



A PRAYER

A PRAYER TO BE USED UPON THE
DEATH OF ANY PERSON IN A FA-
MILY.

OUT of the depths of affliction and sorrow we lift up our souls unto thee, O Lord! who art our refuge and a very present help in every time of trouble,—without whose direction and providence nothing happeneth to us either in life or death.

Thou didst at first call us into life by thy mighty power, and when thou takest away our breath we die and return unto the dust; our lives are in thy hands, and when thou speakest the word we must go to the place appointed for all living—In the midst of life we are in death, to whom may we seek for succour, but unto thee, O Lord, who changeest not, and who hast been the refuge of the children of men in all generations.

We

ON THE DEATH OF A PERSON. 167

We are at present called upon by this instance of mortality, with which thou hast been pleased to afflict our family, to consider how frail we are,—to humble ourselves under thy mighty hand,—and submit to thy dispensations with patience and resignation; let each of us be duly affected upon so afflicting an occasion, resigning ourselves wholly to thy will and pleasure—Behold thy servants, O Lord, do with us whatsoever seemeth good in thy sight—The Lord gave and the Lord hath taken away, blessed be the name of the Lord.

Under all the troubles of this mortal life, thy never failing mercy is our confidence and joy—Though clouds and darkness are round about thee, righteousness and judgment are the habitation of thy throne—Firmly are we persuaded, that our good is the ultimate object of all thy dispensations, and that thou wilt cause this providence, as well as every other, to work together for our benefit:

Eternal

Eternal thanksgiving and praise be rendered to thy name, O thou Most High, that our hopes are not terminated with this transitory life, but through the dreary valley of death there is a way opened to glory, honor and immortality—The king of terrors himself is disarmed of his sting, and the grave has lost the victory—Life and immortality are brought to light by the gospel of thy Son, and we are encouraged to hope for incorruptible joys at thy right hand, for ever to drink at the fountain head of blessedness, where every sorrow shall be done away—Thou wilt not leave our souls in the grave, but wilt shew us the path of life—Blessed be God who hast begotten us again to this lively hope, by the resurrection of Jesus Christ from the dead.

Give us grace we beseech thee, so to follow the good examples of those who have departed this life in thy faith and fear, that with them we may finally be partakers of thy heavenly kingdom—
whatsoever

ON THE DEATH OF A PERSON. 169

whatsoever our hand findeth to do may we do it with all our might, for there is no work nor device in the grave, where we are all hastening—And since the time of our departure is so very uncertain, teach us so to number our days that we may apply our hearts unto wisdom—May we glorify thee on earth, and serve our generation according to thy will, that when we leave this world it may be in the confidence of thy favor in Jesus Christ, and in the joyful hope of a blessed immortality.

Now to the King eternal, immortal and invisible, the only wise God, be honor and glory ascribed for ever. Amen.

MEDITATIONS ON THE NATURE
AND BENEFITS OF THE SACRA-
MENT OF THE LORD'S SUPPER;
WITH EXHORTATIONS TO THE
FREQUENT AND DEVOUT PARTI-
CIPATION THEREOF, AS WELL AS
TO PREVIOUS SELF-EXAMINA-
TION, BEING DESIGNED AS A GE-
NERAL PREPARATION FOR THE
WORTHY RECEPTION OF THAT
HOLY ORDINANCE.

OF THE SACRAMENT OF THE LORD'S
SUPPER.

THE religion of Jesus Christ is
eminently distinguished from all
others, by its two sacramental institu-
tions, Baptism, and the Lord's Supper
—By the one we are initiated into chris-
tianity in our earliest infancy, being de-
dicated to the service of God from our
mothers womb, and are entitled to the
blessings

ON THE LORD's SUPPER. 171

blessings consequent upon so early a dedication, and by the other we profess our faith in an eminent degree before mankind at large, and in the communion of the Protestant Church in particular.

The Sacrament of the Lord's Supper is undoubtedly the most solemn of any christian appointment, the history of its institution is most tragical and affecting, and the commemoration of it must be undertaken with the utmost seriousness and attention—Let us advert a little to some of those particulars which distinguished this last supper of our Lord from all others, and deduce some conclusions suitable thereto.

Our blessed Lord and his disciples were met to celebrate the passover, a very notable feast of the Jews, which they held in remembrance of that miraculous deliverance of all their families and tribes, when the destroying angel commissioned from heaven, slew all the first-born of Egypt, both of man and beast—he literally *passed over* the tribes

of Israel, on whose doors the blood of the Paschal Lamb was sprinkled; and in commemoration of this deliverance, the feast of the Passover was immediately instituted and strictly observed in their succeeding generations; till at last, the true Paschal Lamb himself appeared—the glorious antitype of all the types and shadows under the mosaic dispensation; and we find him in company with his disciples, now partaking of that feast which remarkably describes his office and his work—viz. that he should be slain for the sins of the world, and purchase eternal redemption for us.

The great design of this feast being now superceded by the coming of Christ, and his subsequent sacrifice, our blessed Lord was pleased to institute this Sacrament in order to commemorate his death upon the cross for our redemption—for we read, that after supper, he took bread and blessed it, and brake it, and gave it to his disciples, saying, “ Take eat, this is my body
“ which

“ which is broken for you.”—Afterwards he took the cup, and when he had given thanks, he gave it to them, saying, “ Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sins—Do this in remembrance of me.”

In so concise, and yet in so comprehensive a manner, was this Sacrament established—an establishment which one would suppose could scarcely be abused or profaned to other purposes, than those designed by our Lord; which was in a proper temper and disposition to keep the precious remembrance of his death until his coming again; and that this remembrance might influence our lives and conversation in a manner suitable thereto—that all heavenly graces might flourish and increase, and all carnal appetites and sinful pleasures be crucified and subdued. Yet such is the nature of man, and so depraved is his constitution, that of the best things he
will

will make the worst use, and turn that food designed for his spiritual nourishment, into poison itself—we read that in the earliest ages of the church, under the immediate inspection of the apostles themselves, this was the lamentable case, so that it became necessary for them, especially St. Paul, to reprove the young converts sharply, and teach them the true nature of the ordinance—And if we take a view of the subsequent history of the church, we shall find that every superstition and enormity has been practised under a supposed veneration for this sacrament; for instance, the church of Rome in particular, and many other churches and denominations of men which have subsisted in different ages of the world.

Let us then, in the celebration of this ordinance, adhere simply to its original intent and meaning, considering its nature and benefits, and how much it is our duty frequently and devoutly to partake thereof.

The

THE LORD'S SUPPER. 175

The Sacrament is an outward and visible sign of an inward and spiritual grace—Christ accommodates himself to the capacities of our present state, and speaks to us in our own language—spiritual benefits are conveyed to us through the instituted elements of bread and wine, and through those things which are seen we are directed to look at those which are not seen, and are taught not to rest contented with the sign only, but to converse by faith with the things signified—It is called a supper, which we all know is a stated meal for the body, and so is this for the soul who is invited to partake of this supper of its Lord—in it we feed upon Christ, for he is the bread of life and giveth life unto the world. In this ordinance we have communion with Christ who is our head, and have fellowship one with another as members of the same body, even with all who in every place call on the name of our Lord Jesus Christ, being all partakers of that one bread, which Christ the bread of Life signified and communicated

nicated in the sacramental bread ; and as those who in this supper are made to drink into one spirit—Christ our pas-fover being thus sacrificed for us in this ordinance we keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, wherein we commemorate the person of Christ as an absent and yet everlasting friend—one who is not ashamed to call us brethren, bone of our bone, and flesh of our flesh, and who has taken our nature with him into heaven, who instituted this ordinance on the night wherein he was betrayed and delivered into the hands of sinful men.

By the participation of this supper, we profess our value and esteem for Christ crucified, shewing that we are not ashamed of his cross, but that our dependance and confidence in God's favor is through his meditation and sacrifice ; that we receive it as a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.

ners. The fountains of life, and the wells of salvation are here opened unto us, and we are called upon to draw water with joy—Wisdom hath sent forth her maidens, and understanding hath lifted up her voice, saying, come to this feast, for all things are ready, affront not the master of the feast by a wilful negligence, but partake of this rich provision—Eat, O my friends, drink, yea drink abundantly O my beloved, and do not come once only, but come frequently—Do this as often as ye drink it in remembrance of me—this is the exhortation, may we be obedient thereunto.

I would not wish to be understood, that it is our business heedlessly or without due consideration, to partake of this ordinance, for that is contrary to its nature, and deprives us of the desired benefits—Let a man examine himself, and so let him eat of that bread and drink of that cup, let us wash our hands in innocency, and so let us compass the altar; like as the hart panteth for the water
 Z brooks,

brooks, do our souls pant after God? Do we desire communion with him, and communications of grace from him? Have we consciences void of offence towards God and towards man, and have we a respect unto all God's commandments? These, and all such like questions, ought seriously to be asked, and impartially answered, before we presume to eat of that bread, or drink of that cup—Let us diligently set about this necessary work of self-examination—if we find ourselves deficient, let us make application to him from whom all good proceedeth, that he would be graciously pleased to forgive us our sins, negligences and ignorances, that we may repent us truly of all our transgressions, stedfastly purpose to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and that we may be in charity with all men.

Suitable

Suitable Prayers to be used before
and after the Participation of
the Lord's Supper.

PRAYER TO BE USED BY THE DEVOUT
CHRISTIAN BEFORE PARTAKING OF
THE LORD'S SUPPER.

O THOU, who wast once crucified
for our redemption, and didst
make a compleat satisfaction for sin—it is
in obedience to thy command that I
come now to eat of that bread, and drink
of that cup which is designed to set thee
forth in thy suffering condition, thou holy
Lamb of God—send the Spirit of Truth
into my heart, teaching me the nature
and value of thy sacrifice, that I may feel
my impotence and impurity, and draw
nigh to thy table, acknowledging my
demerit, and trusting to thy manifold
grace and loving kindness—I would come
to thy table, most blessed Lord, making a

surrender of myself to thee, and imploring the remission of all my sins—lift up the light of thy reconciled countenance upon me, that I may be rationally and scripturally persuaded, that I am justified by thy blood, and shall finally be saved from wrath through thy blessed mediation and sacrifice—and when I eat and drink the symbols of thy blessed body and blood, may I with true faith feed upon thee the bread of life, and drink of that fountain which was opened for sin and uncleanness.

Cleanse the thoughts of my heart by the inspiration of thy holy spirit, create in me a clean heart O God, and renew a right spirit within me; let every wrong temper and disposition in my heart be forgiven and subdued, and may I follow after righteousness, and peace, and joy in the Holy Ghost—May my love to God and man be increasing day by day, and when I consider what manner of love thou hast manifested to sinners by thy death upon the cross, my
love

THE LORD'S SUPPER. 181

love may be inflamed, and my charity be extended—and whilst I am looking upon thee the just suffering for the unjust, may every angry and selfish passion die away, and the fruits of the spirit evermore abound—May I keep this feast which thou hast graciously provided, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth—Preserve me from giving offence to thy Divine Majesty by an unworthy participation of this ordinance—Search me, O God, and know my heart, try me and examine my thoughts, and see if there be any allowed evil way in me, and lead me in the way everlasting—Grant these requests I most humbly beseech thee, for thy own name and mercy's sake. Amen.

PRAYER

PRAYER TO BE USED AFTER PARTAKING OF THE LORD'S SUPPER.

O LORD and heavenly Father, I humbly beseech thee to accept this offering of praise and thanksgiving, and graciously grant that the blessings purchased by the death and passion of thy blessed Son Jesus Christ may be applied to my heart, that I may be persuaded that he loved me and gave himself for me—Teach me to adore and admire the condescensions of his grace and love, who remembered sinners in their low estate—and when there was no eye to pity us, he graciously undertook our cause, and reconciled us to thee by his own blood—what shall we render unto the Lord for all his benefits?—I have been taking the cup of salvation, and calling upon thy name—I have been paying my vows in the presence of all thy people—I have been spiritually eating his flesh which is meat indeed, and drinking his blood,

THE LORD'S SUPPER. 183

blood, which is drink indeed—Graciously grant that my future life and conversation may be suitable to this profession I have made, that I may walk worthy the gospel of Christ, and adorn the doctrine of God my Savior in all things—Let me never crucify the Son of God afresh, nor put him to an open shame—May I not be of them who draw back unto perdition, but of them who believe to the saving of their souls.

And let all those who have been partakers this day of those sacred mysteries, be evermore filled with thy grace and heavenly benediction, and grant that all they who confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love—Let thy church and people be visibly protected and established by thy divine providence, and however distinguished amongst men, may they live together in one friendly society, under one head and master, putting on charity which is the bond of perfectness, till we shall all come with
one

184 THE LORD'S SUPPER.

one heart and with one mouth, having one hope, one faith, one Lord and Father of all, to the habitation of thy holiness, and to thy resting place—There shall we for ever sit down at the marriage supper of the Lamb, and what we have to day been anticipating, shall everlastingly be realized to thy endless glory, and to our unceasing comfort—Then shall we sing that song perfectly which we have been attempting here, ascribing salvation and honor, and power, and might, and majesty, and dominion to the three divine persons, in one undivided trinity, for ever, and ever. Amen,



PRAYER

PRAYER TO BE USED BEFORE GOING
TO SEA.

O ETERNAL Lord God, who
spreadest out the heavens and
rulest the raging of the sea—who hast
compassed the waters with bounds until
day and night shall come to an end—Be
pleased to receive us under thine almighty
protection, preserve us from the dangers
of the sea, and be our safeguard in every
exigence—our safety standeth only in thy
favor, and all our confidence is in thy
mercy.

Give us admiring and adoring thoughts
of thy majesty, let us have an awful re-
verence of thy power, that we may fear
to offend thee, and study to please thee—
Set a watch before our mouths, and keep
the door of our lips, that we sin not
with our tongues—May we be rather
praising thee for thy goodness, and

A a speaking

186 BEFORE GOING TO SEA.

speaking of thy wonderful works to the children of men.

Whilst we are absent from our friends and relations, O God, be thou present with them! relieve their wants, assuage their griefs, and be their continual helper and friend—return us unto them, we most humbly beseech thee, in health and safety, to praise thy holy name, for all thy mercies and loving kindnesses. We ask it for the merits sake of Jesus Christ our Lord and Savior. Amen.


A PRAYER

A PRAYER TO BE USED AT SEA,
ESPECIALLY IN A STORM.

O THOU Sovereign Lord of universal nature, who stillest the raging of the sea, and the noise of its waves, as well as the tumult of the people!—Thou holdest the wind in thy fist, and ordaineth all things that shall come to pass—to this great and terrible God, yet mild and merciful Savior, we now address ourselves for thy paternal care and especial protection—they that go down to the sea in ships, and occupy their business in mighty waters, these see thy wonders in the deep, and praise thy power—Let that almighty word which once commanded the winds and the seas to obey thee, again proceed out of thy mouth—Do thou hold our souls in life, rescue us out of the jaws of death, and though by our manifold and grievous offences, we have justly incurred thy

188 PRAYER TO BE USED AT SEA.

wrath and displeasure—have mercy upon us, have mercy upon us, most merciful Father, and for thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. Amen.



THANKS.

THANKSGIVING FOR A SAFE RETURN FROM SEA.

O MOST blessed and glorious Lord God, who art of infinite mercy and goodness, and hast extended thy favors to us in an especial manner, whom thou hast so powerfully and wonderfully defended.—Thou hast shewed us terrible things, and wonders in the deep; that we might see how powerful and gracious thou art, how able and ready to help them that put their confidence in thy mercy.

Accept most gracious God our unfeigned thanksgivings and praises for the many miraculous deliverances we have experienced, and especially for that thou hast in much mercy returned us to our native land and to our friends in peace and safety—What shall we render to the Lord for all his benefits?—How shall we sufficiently praise or worthily magnify thy

thy holy name?—Let the lives thou hast so eminently preserved, be strictly devoted to thy service, and whereas other lords have had the dominion over us, do thou henceforth reign supreme in all our hearts, that we may shew forth thy praise not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

THE CONCLUSION.

HAVING gone through the various exercises of devotion which appear to be necessary for the establishment of religious worship in every christian family, the Author has only to add his wishes and prayers, that the use of them may be attended with the divine blessing; that many may be induced to use them who have hitherto neglected family prayer, and that all into whose hands these

these exercises may come, shall one way or other be benefited thereby—God forbid that so necessary a duty, so sublime an employment as the worship of our Maker, Preserver, and Redeemer, should be totally omitted, or heedlessly performed; this would indeed be a scandal to any one professing the christian name, and one of the greatest reflections upon our boasted reason, and the character we would wish to sustain of grateful beings. Considering the infinite obligations we are under to the divine Majesty, how much is it our duty to render him the tribute of thanksgiving and praise?—Considering how dependant we are upon his daily Bounty, how much is it our interest to cultivate an acquaintance with him by the exercises of prayer and supplication?—And as our eternal all depends on the display of his mercy to sinners of mankind through Jesus Christ, what ignorance and stupidity would it be to slight so bountiful a friend, so beneficent a father!

The happiness resulting from a hearty performance of religious duties, is unspeakably

292 THE CONCLUSION.

speakingly great, and infinitely overbalances all the sordid delights of flesh and sense—True religion, or genuine piety, brings a fund of never-failing happiness with it—infallibly assures us of peace at the last—places the lamp of hope in the tombs of the righteous—and finally introduces them into the presence of the Immortal King, where there are joys for evermore.

I will therefore conclude with trusting, that God of his infinite goodness will grant his Blessing upon these Pages, that they may be a means of assisting his true worshippers in the exercise of their devotions, till they shall be admitted into that blessed kingdom of universal praise, the assembly and church of the first-born, whose names are written in heaven—Thither, O God, may we be all brought to behold thy face in righteousness, without an interposing cloud, and worship thee in the beauty of holiness for ever. Amen.

F I N I S.



